

South Carolina to provide long-term relief to victims

COLUMBIA, S.C. (BP) — South Carolina Southern Baptists have joined an interfaith task force designed to supply \$2 million and long-term relief to victims of Hurricane Hugo.

George Bullard, missions division director for the South Carolina Baptist Convention, said the two-year program is a cooperative effort of Church

World Services and the South Carolina Christian Action Council, of which the South Carolina Baptist Convention is a member.

The minimum goal of the program is to rebuild 4,000 residences, Bullard said, noting, "They figure 60,000 people will be touched through this ministry effort."

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Laymen repair roofs on Guadeloupe

Richard Parker, a layman from Lakewood Baptist Church in Gainesville, Ga., helps repair the roof of a home belonging to a Baptist church member on Guadeloupe. Parker was one of 10 Georgia Baptist volunteers who helped with disaster relief

after Hurricane Hugo hit the Caribbean. The group also helped rebuild one of five Guadeloupe Baptist churches destroyed in the storm. (BP) PHOTO By Ronald Cantrell

Former Muslim details U.S. 'Islamization'

By Art Toalston

RICHMOND, Va. (BP) — An "invitation" to Islam is being extended to the United States.

It's the first phase of a long-term effort to push the nation toward "Islamization," according to former Muslim activist Steve Johnson.

Johnson gave an overview of the Islamic movement in the United States to administrators at the Southern Baptist Foreign Mission Board in Richmond, Va., in early October.

Johnson was director of Da'wah (the Arabic word for "invitation") in the United States and Canada for the Islamic Society of North America from 1984 to 1987. Prior to joining the Muslim movement, he had studied for the Jesuit priesthood. He now is associate professor of English at Indiana University at Indianapolis.

To Muslims, Islamization is "a purification process to get rid of non-Islamic corrupting influences and to implement the entire way of life outlined in the Koran" and Islamic laws, Johnson said.

The Da'wah effort in the United States began in the mid-1960s, he said.

About 4 million Muslims now live in the United States, but the Islamization thrust is not hinged to manpower alone. Hundreds of millions of dollars are spent each year on the endeavor, Johnson said, much of it coming from wealthy businessmen in Saudi Arabia. The money pays for production of literature, audio cassettes and videotapes extolling Islam as superior to other religions and ideologies.

One Saudi once donated \$200 million to the cause, Johnson said. "That's not atypical," he noted. "They're quite

willing to make the sacrifice."

At current growth rates from immigration and conversion, the number of Muslims in the United States should reach 7 million by the year 2000, Johnson said.

Five major wings of organizations known as Muslim Brotherhood are at the forefront of U.S. efforts, Johnson said. He singled out the International Institute of Islamic Thought as the most influential. It was founded in the early 1980s and is based in Reston, Va., along with its financial arm, the SAAR foundation.

The institute has a staff of less than 100, but they are some of the most influential leaders of U.S. Islamization efforts, Johnson said. It controls a number of other U.S. Muslim groups, including the one for which he once worked.

Another of the five Muslim Brotherhood wings active in the United States is the Muslim World League, also operated by activists from Saudi Arabia, Johnson said. A third wing is operated by Muslim Brotherhood activists from the Sudan. Tunisians lead a fourth wing, and the fifth encompasses the Muslim Brotherhoods of India, Pakistan, Bangladesh and Sri Lanka. Malaysian Muslims and the Iranian interest section of Algeria's embassy in Washington also spearhead U.S. movements.

A number of black Muslim organizations also promote U.S. Islamization efforts, Johnson said, such as the American Muslim Mission led by Warith Deen Muhammad and the Nation of Islam led by the controversial Louis Farrakhan.

Da'wah efforts also are under way throughout Europe and in Latin

America, Asia, Africa, and Australia, he reported.

Muslim Brotherhood activists are not followers of the late Ayatollah Khomeini. They belong to the Sunni branch of Islam, which claims the large majority of the world's Muslims. Khomeini was from the minority Shiite sect.

The Sunni-Shiite split erupted in the early seventh century in vehement disagreement over Muhammad's rightful successor.

Still, the Muslim Brotherhood has a Khomeini-like belief that Zionists, Christians, and "colonialist" westerners are in a conspiracy to destroy Islam, Johnson stated. These Muslims are committed to establishing what they regard as Allah's divine plan by the implementation of Islamic law.

As the ultimate end of Muslim Brotherhood labors, Johnson said, "people agree to live according to Islamic law or there's jihad, or armed struggle."

"Islam grants freedom, but only within very narrow confines." The first Muslim Brotherhood was founded in 1928 in Egypt and the movement since has spread to countries throughout the Arab world. No membership lists are maintained. "It's so secretive," Johnson said, "that an activist rarely knows who the leaders are the next level or two above him."

The secrecy is part of Muslim Brotherhood tradition, stemming from times when the movement suffered under repressive regimes in the Middle East, Johnson said.

In addition to distributing materials, public debates with spokespersons for other religions is

another popular Da'wah method, Johnson said. Jimmy Swaggart, for example, agreed to debate a South African Muslim, Ahmad Deedat, at the University of Louisiana several years ago. In such events, Muslim speakers relish pointing out perceived inconsistencies, mistakes and immoral behavior in the Bible, Johnson said. They also call into question the logic of such doctrines as the Trinity.

Offering free Arabic classes is another Da'wah method. One mosque in Arizona reported that such instruction accounted for 20 percent of its converts to Islam.

The United States is becoming a key site for training Muslims in outreach, Johnson said. Perhaps the most intensive training occurs at the Islamic Society of North America's headquarters in Indianapolis, he said.

About 50 Muslims attend each summer session. Da'wah training also is offered at Saudi Arabia's embassy in Washington and in numerous mosques.

Most of those trained are young Muslims from the Middle East and Asia intent on involvement in Da'wah efforts while they study at U.S. universities and when they return to their native lands, Johnson said. Most of the training, however, is not aimed at producing full-time workers. Da'wah is primarily a volunteer effort, "something that's done freely. You do not get paid for it," he said.

An exception to the volunteer approach is the Saudi-backed Muslim World League, Johnson said, estimating that it pays the salaries of leaders, or imams, at several dozen of the 600 U.S. mosques.

Of the 4 million U.S. Muslims, roughly a third are Arabs from the

Middle East and North Africa. Another third are from Asia and a third are mostly black American converts, Johnson said. There may be as many as 75,000 white American converts, two-thirds of whom have married Muslims and nearly half of whom are former Roman Catholics, he said.

Because most Muslim Brotherhood activists are students, a person is most likely to encounter one on a college or university campus, Johnson said. But in the black community, an encounter with a black Muslim is far more likely at work or in the neighborhood.

Art Toalston writes for the FMB.

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Editorials . . . by Don McGregor

100 years in Japan

The first Southern Baptist missionaries arrived in Japan on Nov. 5, 1889. As Japan Baptists are observing 100 years of Baptist work in that nation, a Mississippi partnership group is in their islands to aid in the observation. Another such group returned from Japan on Oct. 17 after conducting revival services in more than 20 churches during week-long efforts.

The visit to Japan was a revealing one. The country that had been destroyed by American bombs during World War II has rebuilt itself and is now the wealthiest nation on earth.

Living expenses are also about the most costly on earth. Visitors to the country during the first wave of the evangelism crusade were told that Japan, which has about as much land area as California, is worth more in real estate values than all of the United States.

It was said that in Tokyo an area of three square meters is worth \$1 million.

So it is into a land of self sufficiency and high technology that the Mississippi teams have gone to carry the gospel to a people who don't know that they need it and are not interested in finding out.

Yet there is something missing in Japanese life, and the Japanese know this.

So more than 100 Mississippians will have visited more than 40 churches before this partnership arrangement runs out in an effort to tell as many as possible what it is that they are missing.

The first wave, which recently returned, found a nation of gentle, patient people whose hospitality is remarkable. They have to be patient. Traffic moves at a snail's pace in Tokyo, a city of 13 million which once was the world's largest.

Yet the Baptists travel about the nation in whatever way they can to carry out the effort of trying to get the gospel to as many as possible.

At this point there are 290 churches and missions and about 30,000 Baptists. The goal is by the year 2000 to have 500 churches and missions and 50,000 Baptists. They are well on their way. About 215 of the 290 congregations are organized churches.

And the organization goes on. Church planters are constantly seeking ways to put another group into operation. This is done in the face of tremendous obstacles because of the cost of land and of building.

Gene Hines, who wrote the book, *Japan: The Challenge and the Promise*, is in the midst of planning a move farther west in the Tokyo area in order to start a new congregation. The missionary cannot buy a house for his purposes and is having troubles finding a place to rent in order to get the new work going.

Hines' book is the one scheduled for

foreign mission study beginning Nov. 19.

The Japan Baptist Convention is planning to sell its expensive downtown property and move to the suburbs in order to have extra money to invest in new work.

Japan Baptists are as determined in their evangelistic efforts as the nation has been in its rebuilding and growth.

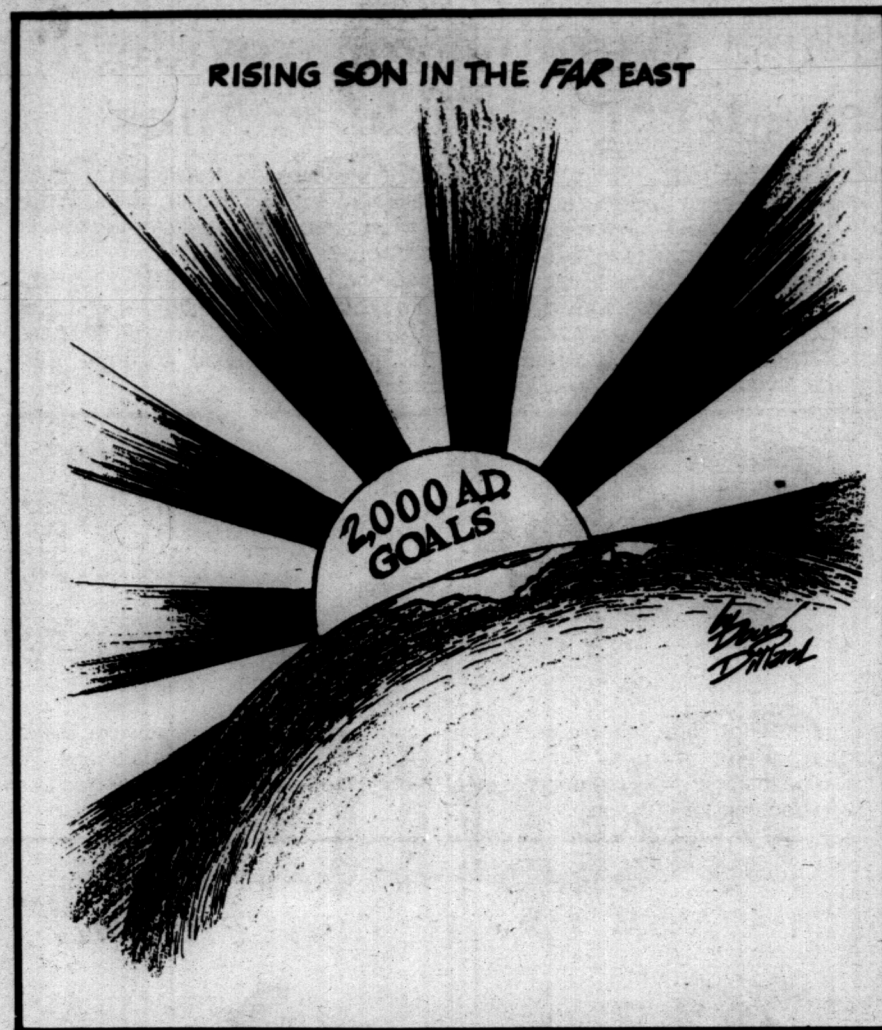
With 125 million inhabitants, every square inch of Japan is used for something, although almost everything is small. Though it is crowded, the land has a distinctive beauty as small areas are used for flower gardens and attractive landscaping as well as for growing produce.

The two-way streets are akin to alleys in the United States; and cars have to complete for space with people, bicycles, and motor scooters. Travelling by car is slow.

An efficient train system with split-second timing, however, makes that mode of transportation attractive and crowded.

Buildings go up instead of out, and frequent earthquakes, though minor, cause them to sway uncomfortably. The first group experienced one that measured a 3 on the scale, which was a bit more severe than usual. It was the second of the week.

The Mississippi teams will not be able to even scratch the surface. But



we are in a partnership arrangement with Japanese Baptists, and we must touch the only source of power that is sufficient. We must join them in prayer.

Those who will have made the two trips will have no trouble doing so. This is a call for all of Mississippi Baptist life to join in those prayers that the Lord will initiate a breakthrough in Japanese attitude

and bring a sweeping revival to that land.

Only he can do it, but he can.

The Japanese don't realize their needs, but their hospitable ways cause them to listen. They can be told.

The Baptist Record will continue a discussion of Japan, its Baptists, its churches, and the partnership groups in the weeks to come.

Baptist Beliefs . . .

God: both just and the justifier

By Herschel H. Hobbs

"That he might be just, and the justifier of him which believeth in Jesus." — Romans 3:26

Often someone expresses his hope for salvation on his belief in a "just" God. When what we need is a merciful and gracious God. A just God operates strictly according to his moral and spiritual laws. If God were just, and only just, we would all end up in hell. God is just, but he is also merciful and a God of grace.

God hates sin, but he loves the sinner. And He never condemns sin without also offering the sinner a way to be saved (Rom. 3:23-24). As just, God cannot ignore sin; but as merciful, he cannot leave the sinner without hope of forgiveness. How, then, could God be just and also offer forgiveness to the sinner? Paul tells us in Romans 3:26.

God in Christ became a flesh and blood man (John 1:1, 14). He experienced every temptation common to man, but not once did he sin (Heb. 4:15). In Jesus of Nazareth he proved that it is possible to live in a flesh and blood body in a sinful society, be tempted in all points like as we are,

without committing sin. Thus he proved that God is just in demanding that we do the same.

Then the sinless son of God paid the price for sin (death, Rom. 6:23) in our stead as He died on the cross. Thus God is both "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). Note "of him which believeth in Jesus." Not all people are automatically saved through Jesus' death and resurrection. All people can be saved, but only as they believe in Jesus as their personal Savior.

Let us suppose that a lost person appears at the final judgment. He accuses God of being unjust in his demand that he do his will absolutely without fail. He says, "I did my best, but it is impossible to do so." The Father will point to his Son seated on his right hand, and say, "One did. If one did, all could."

Yes, God is just. But he is also "the justifier of him which believeth in Jesus." Will you believe in him now? For your only hope is in him (Acts 4:12).

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

Guest opinion . . .

Affirmation in prayer

By Bartis Harper

people present following the closed sessions.

The trustees and the president affirmed one another and made a pledge of mutual support. The trustees and the president covenanted together to cease and desist from making any statements, writings, or engaging in any activities that could be interpreted as being intentionally political. They covenanted together to do their best for the interest of Southwestern Seminary.

The executive session was very positive, and the trustees and the president came away with a good feeling. The session ended with all the trustees and the president down on their knees praying for Southwestern. It was a very moving experience for all who had a part in the process.

Some of the highlights of the meeting included the election of Scotty Wayne Gray as executive vice-president of Southwestern. Also the trustees voted to promote John P. Newport to vice-president of academic affairs and provost and distinguished professor of philosophy of religion. Very few faculty members reach the rank of distinguished

professor.

The trustees approved a procedure of election of faculty members. The recommendations will continue to come from the president, vice-presidents, faculty members, trustees, and others. The election of the candidate will be made by the trustees. The state trustee or the area trustee in which the candidate lives plus the chairman of the academic affairs committee will be involved early in the process in helping to find qualified people to serve on the seminary faculty.

One of the highlights of the trustees' meeting was the announcement that the Fort Worth Campaign in the "Upward 90" Endowment Drive was highly successful with over \$6 million being committed. All were extremely pleased over such a successful campaign.

The spirit and morale of Southwestern are very high, and all Southwestern people can rejoice together for the very successful trustees' meeting.

Bartis Harper, pastor of Tylertown Church, is Southwestern trustee from Mississippi.

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Judith Blackledge, left, of Laurel, Miss., and Yumiko Okamoto of Osaka, Japan, examine a dress made for Yumiko when Yumiko was about five years of age. The two were the first family members to meet, though members of the families had been corresponding for 60 years.

In Japan

Letter writers meet after 60 years of correspondence

By Don McGregor

There had been two generations of letter writers with correspondence flowing between Japan and Mississippi before the second generation writers became the first to meet as a part of the evangelism partnership arrangement between Japan and Mississippi.

Judith Blackledge of Laurel, Miss., and Yumiko Okamoto of Osaka, Japan, were the first of the family members to meet as they visited in the guest room at Oizumi Baptist Church in Tokyo. Their mothers, both still living, had begun corresponding 60 years ago. The American, Annie Lee Collins, found the name of her Japanese counterpart in a Woman's Missionary Union magazine and

wrote the first letter. The Japanese girl responded, and the correspondence got under way in 1929.

The girls exchanged gifts and did other things for their counterparts.

Judith was part of the Mississippi Baptist team that went to Oizumi Church for the partnership crusade. Other members of her team were Don Dobson, pastor of Collins Church in Collins, and June Noland of Mantee. Judith formerly lived in Mantee; and it was her father, Lonzo Skelton, who established a foundation in Mantee that provides for missions trips for the church's pastors. The present pastor, Paul Miller, was the preacher for another team that worked at Hino and Okubo churches during this trip.

A former pastor, Dennis Johnsey, now pastor of First Church, Pascagoula, was also a part of the crusade; and another former pastor, Paul Thibodeaux, is a missionary in Eastern Europe.

Judith went to Japan with the express purpose of meeting Yumiko and enlisted the aid of Rennie Ohtani, the Mississippi-born wife of a Japanese pastor, to help her make the contact. Mrs. Ohtani is also from Laurel. She became a missionary after attending Southwestern Seminary on a scholarship provided by the Mississippi WMU. She married her pastor and had to give up her missionary status, but she still works in Japan Baptist (Continued on page 4)

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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"See you at the convention!"

By Dennis L. Johnsey, chairman
Committee on Order of Business

It's that time of year again. How I look forward to Convention time each fall! With the changing colors of the trees to the cool crispness in the air, I know the Mississippi Baptist Convention is around the corner. Seemingly weeks before the November date I start anticipating what may happen in those three short days in Jackson.

Nostalgia interrupts my anticipation and I begin to remember the past Conventions I have attended. Since 1971 I have made the annual trek to Jackson and have enjoyed each Convention in a different way. Surprisingly no two have been alike.

Recently I began evaluating my annual activities. I have been told by consultants, that is, those who travel and carry briefcases, that it is valuable to an individual to do this. Of course, time away for the Mississippi Baptist Convention would come in this evaluation.

So I began asking questions, another suggestion by the consultants, as to why I take three days out of my life every year and attend a meeting with 1,200 or more other people? Why do I spend budget money on such a trip? Would I enjoy three days of golf more? Maybe I shouldn't ask that question. Why do I sit and listen to business sessions and sermons when I can be saturated with those things

in my own church?

While these are not earth-shattering questions, they did help me understand myself and Baptists. This year I am excited about being a part of the first Convention to meet in the new facilities of that great First Baptist Church of Jackson, Miss.

I am pleased that a South African, Dr. Don Wilton, will open his Bible and teach Bible truths each session. Curiosity of who will be our next president of the Convention has caught my attention. Prayerfully I am hoping for solutions to many of the problems that have plagued our Convention this last year. I am ready to give honor to a great leader of our Baptist work and to be introduced to our new leader. I want to listen to Tommy Vinson preach from the gospel of John. To be honest, I can hardly wait to hear E. V. Hill preach on Wednesday morning.

Besides all of this I know I will visit with old friends and have the privilege of meeting new ones. There will be time to drink coffee and swap stories with fellow ministers. No wonder I am excited! What's that I feel in the air — it's getting cooler. It must be time for the Mississippi Baptist Convention. See you there!

Dennis Johnsey is pastor, First, Pascagoula.

Ministers' wives will meet in Jackson November 13

The annual conference of Mississippi Baptist Ministers' Wives will take place Nov. 13, 1-4:45 p.m. at First Church, Jackson.

The program will consist of four simultaneous conferences with participants choosing two to attend.

Titles of the conferences include: "Bloom — Our Visible Ministry," led by Carol Simmons and Linda Donnell; "The Minister's Wife: Your Place in the Ministerial Call," led by Joy Yates; "Help for the Wounded Helpers," led by Bradley Pope; and "My Role as Wife and Mother," led by Ron Mumbower and Dottie Hudson. Simmons and Donnell speak

together on women's health and attractiveness. Yates is wife of James Yates, pastor of First Church, Yazoo City. Pope is a staff counselor at the Shepherd's Staff in Jackson. Mumbower is minister of counseling at First Church, Jackson. And Hudson works full time in counseling at First Church, Jackson.

To register for the conference, write Julius Thompson, Church Administration-Pastoral Ministries Department, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205. Nursery care will be provided for children through the age of five years.

Dilday, trustees discuss 'family matters' privately

By Dan Martin

FORT WORTH, Texas (BP) — The president and trustees of Southwestern Seminary discussed "family matters" behind closed doors for nearly five hours Oct. 17.

When they emerged, they issued a three paragraph statement of affirmation and warning, directed at President Russell Dilday and the 36-member board of trustees.

Trustee Chairman Ken Lilly, a medical doctor from Fort Smith, Ark., read the statement to the gallery of about 250 people at the Fort Worth, Texas, seminary:

"Our executive session consisted of

healthy dialogue in which we all acknowledged our differences and failings.

"We, the trustees and Mr. President hereby affirm one another and pledge our mutual support.

"Because of the sensitivity of the issues involved, we covenant together as trustees and president to cease and desist from making any statements, or writings, or engaging in any activities that could reasonably be interpreted as being intentionally political in nature, all the while seeking to deal with each other and the institution we serve in truth and love."

Lilly's reading of the statement was greeted by polite applause. "That's it," he said, as he moved trustees into regular business.

Dilday, who has headed the 4,800-student seminary for 11 years, interrupted regular business after Lilly had read the statement to say he wanted a time to "let everybody kind of rejoice in what has happened."

"There was a unanimous expression of coming together after a long and orderly and very positive process of discussion," he said.

"The statement came about in a very providential way," he added. "The board gathered around here with me on our knees. We pledged our best; we covenanted — a very important word — as trustees and president to abide by the very best part of this statement to the very best of our ability.

"The board has taken a very positive and strong step that will ensure a strong future for this seminary," he added.

Trustees called for the executive session after some — including former Southern Baptist Convention President James T. Draper Jr. — said they feared a "circus-like atmosphere" would be generated.

They voted 22-11 to conduct the executive session after Draper, pastor of First Church, Euless, Tex., said trustees needed to deal with a "family matter" in discussing "some things with the president."

After the vote to hold the executive session, Dilday, in his report to trustees, said he would "rather have had the session open to Baptists

(Continued on page 5)



Simmons and Donnell

Pope

BJCPA suggests churches avoid government funding

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs adopted resolutions on two controversial issues as well as a proposed 1990-91 budget during its annual meeting Oct. 2-3 in Washington.

One of the resolutions adopted by the 48-member committee dealt with the Report of the Secretary of Health and Human Services' Taskforce on Youth Suicide while the other dealt with the right of religious institutions to enforce their religious doctrines and practices.

Both of the adopted resolutions — which had been passed in more strongly worded versions by the Southern Baptist Public Affairs Committee — dealt with some aspect of homosexuality. The BJC declined to adopt two other resolutions adopted by PAC.

The issue was brought to national attention by Sen. Jesse Helms, R-N.C., and the initial resolution urged Southern Baptists "to urge their congressmen to wholeheartedly support the efforts of Sen. Helms in halting these unconscionable abuses of taxpayer funds."

The committee, however, substituted a more generic "Helms amendment" not mentioning Helms by name.

The resolution was not presented to the BJC when it was voted down 2-1. Sam Currin, a former legislative aide to Helms, supported the resolution while the other members, John Binder, executive director of the North American Baptist Conference, Oak Park, Ill., and Earl Trent, house counsel for the Board of National Ministries of the American Baptist Churches, Valley Forge, Pa., opposed it.

The BJC also adopted a proposed 1990-91 budget of \$722,772. Southern Baptist member Tom Pratt, pastor of Calvary Baptist Church of Brighton, Colo., noted the SBC was being asked to increase its contribution from \$391,248 in 1988-89 to \$403,556 in 1989-90 and asked why.

Dunn said the SBC was the only constituent of the nine which had cut its contributions, noting the 1987 funding from the SBC was \$448,000, and the new request does not get funding back to the previous level.

As part of the budget discussion, committee members were given a listing of donations made to the BJC by associations, churches, individuals, other Baptist entities, and state conventions from Oct. 1, 1988, to Oct. 1, 1989. The report, which complies with a newly adopted policy of the SBC Executive Committee requiring full financial disclosure, shows associations contributed \$250; churches, \$43,574.46; individuals, \$22,043.30; other Baptist entities, \$9,969.60; and state conventions, \$26,139.38, for a total of \$101,976.74.

Members also were provided information on the specific donors, but were told the data was for their own use. Representatives of the media were told they could not look at the information.

When Southern Baptist member Roy Gean Jr., an attorney from Fort Smith, Ark., copied data out of the book, the committee was again told the material is "confidential information. We want everyone to be faithful to that."

The committee elected Binder as new chairman, succeeding Marvin Griffin, pastor of Ebenezer Baptist

Church, Austin, Texas, and a representative of the National Baptist Convention of America.

Other officers are Landrum Leavell, president of New Orleans Seminary, (SBC) first vice chairman; Tai Shigaki, a layperson from St. Paul, Minn., (ABC) second vice chairman; and Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit, (Progressive National Baptist Convention) secretary.

The BJC, a coalition of nine Baptist bodies in the United States and Canada that deals with religious liberty and separation of church and state issues, also were told J. Brent Walker has been named associate counsel for the organization.

Walker, who will assist General Counsel Oliver S. Thomas, is a graduate of the University of Florida, Stetson University College of Law and Southern Seminary.

Members adopted a resolution that noted the report of the taskforce on youth suicide "includes a paper which criticizes the theological and ethical teachings of Baptist and Catholic churches on homosexuality."

The adopted resolution calls on the Department of Health and Human Services "to refrain from dictating or appearing to dictate the policies, teachings, or behavior of churches" and recommended that any future

taskforce "that might deal with theological and ethical issues and with the possible role of organized religion in dealing with such issues include representatives of the religious community."

Members of the Southern Baptist Public Affairs Committee had adopted a more strongly worded resolution during their two-day meeting which preceded the annual meeting of the BJC.

After tabling a stronger PAC resolution during a lunch break, the BJC adopted "a more generic" action supporting "the right of religious institutions to enforce their religious doctrines and practices, including their moral and ethical standards, among their faculties, staffs, memberships, student groups and student bodies."

It suggested that "religious institutions that wish to claim their right to discriminate on the basis of religion to refuse direct government funding because accepting it compromises the free exercise rights of such institutions and lead inevitably to an unhealthy entanglement between church and state."

A resolution adopted by the PAC but not recommended to the BJC concerned the controversy over funding for the National Endowment for the Arts.

Pressler turns down government ethics job

By Marv Knox

WASHINGTON (BP) — Paul Pressler, a Houston judge and vice chairman of the Southern Baptist Executive Committee, has turned down President Bush's nomination to direct the U.S. Office of Government Ethics.

But Pressler has accepted a part-time administration appointment, which is to be announced later this fall.

Pressler met in the Oval Office with President Bush, Vice President Dan Quayle, and White House Chief of Staff John Sununu Oct. 11. At that time, Pressler declined to accept the top federal ethics post but indicated he would be willing to serve in another capacity, he said.

In a statement released by the White House press secretary's office to Baptist Press Oct. 18, President Bush said:

"Judge Paul Pressler is a man whom I have known and admired for many years. His integrity, outstanding qualifications, and exhibition of the highest ethical standards prompted me to again urge him today (referring to the Oct. 11 meeting) to accept the nomination as director of the Office of Government Ethics."

"Unfortunately, Judge Pressler informs me that due to professional, religious, and family obligations, he is unable to accept a full-time government position at this time. He, therefore, withdrew his candidacy for director of the Office of Government Ethics. I am disappointed by that decision."

"However, Judge Pressler assured me that he would be willing to accept another position that would not conflict with his personal obligations. We

will explore the available options. I am grateful to Judge Pressler for his enthusiastic support and agreement to serve our country."

Contacted in Houston Oct. 18, Pressler told Baptist Press: "The president and I have reached an agreement, and an announcement will be forthcoming within the next month."

"The new position will allow me to stay on the bench, maintain my residence in Houston, and to stay on the Executive Committee of the Southern Baptist Convention. If I had taken the other (Office of Government Ethics) position, I realized from the very beginning, I would have had to resign the position on the Executive Committee. I have an obligation to serve out the term to which I have been elected by Southern Baptists."

Family considerations also prompted his decision, Pressler added: "My wife's father is quite ill, and my parents have expressed a strong desire that I not leave Houston. They have wanted me to take greater responsibility in family business matters. Our son only recently has had additional grand mal seizures. He is pretty well stabilized now, but my wife and I are worried about the destabilization of his situation which could result from a move. All those are prominent factors."

During a mid-October interview with Baptist Press, Pressler said that while the full-time ethics job would have required Senate confirmation and the new part-time post will not, both positions require FBI clearance, and that has been granted.

Marv Knox is BP feature editor.

Convention's Tuesday night to focus on Causey sermon

The Tuesday evening session, Nov. 14, of the Mississippi Baptist Convention in Jackson, will focus on a sermon by Bill Causey, newly-elected executive director-treasurer of the Mississippi Baptist Convention Board.

That message, said Causey, will attempt to be "therapeutic." He said that "one of my purposes and felt need is to try to pull us back together." He said he wants his message and the convention itself to be "a healing experience."

Causey said he's written every Mississippi Baptist pastor, chaplain,

and director of missions asking them "to be earnestly in prayer" and to lead their various groups into praying for revival in Mississippi.

"I'm not talking about the normal hue and cry that often comes. We need to be saving souls. But we must pray for a new touch of God on our denomination and our churches."

He added that he wants the convention to be "a healing, high spiritual moment for all the messengers that would send them back encouraged about the things of God."

Golden Gate loses cash on property sale delay

By Eddy Oliver and Herb Hollinger

MILL VALLEY, Calif. (BP) — Golden Gate Seminary trustees heard a report on development of the seminary's property and approved a loan to cover related costs during their fall meeting Oct. 11-12.

The seminary here is facing a cumulative budget deficit for a three-year period of more than \$300,000 because of a portion of the Mill Valley campus that was to be bought by a private developer has not sold, trustees were told.

Consequently, the seminary lost \$580,000 in income from potential sale proceeds for the 1989-90 fiscal year, said Gordon Fercho, vice president for business affairs.

"We are hoping the sale will go through before the end of this year but are taking steps in case it doesn't happen," he said.

Seminary staff identified \$635,199 in reductions from the seminary's \$5.6 million budget. Several open positions will remain vacant to help with the shortfall, Fercho explained.

Trustees also approved borrowing almost \$2.1 million to cover costs related to the property development project.

In other action, the trustees:

— Approved name changes for its religious education degree programs.

— Voted to close its doctor of philosophy program, with the last class to be admitted in May 1990.

— Accepted resignations of trustees Clark Johnson of Phoenix, Ariz., and Jim Rives of Van Nuys, Calif.

— Encouraged seminary administrators to seek volunteer labor to do necessary emergency maintenance.

Eddy Oliver writes for the seminary; Herb Hollinger edits the California Southern Baptist.

Israel may receive great influx of Soviets

ASHQELON, Israel (EP) — On the eve of what promises to be the greatest influx of Soviet Jews into Israel since the country began several decades ago, social and political analysts are saying that Israel is ill-prepared to absorb those of differing religious practices into the country.

Israeli government and Jewish agency officials predict that 50,000 or more Soviet Jews could reach Israel in the next several years, as Soviet emigration laws relax.

Letter writers meet after 60 years

(Continued from page 3)

life. She is a music teacher in the seminary. Her husband is pastor of Oi Church in Osaka.

Neither of the first-generation girls was married when the correspondence began. They wrote until the beginning of World War II and then lost contact temporarily. Following the war they got in touch with each other again and resumed the writing.

Subsequently, each married and had a family. With the birth of the two daughters, the mothers began exchanging pictures, clothes, and gifts. A dress that was made by Mrs. Skelton for Yumiko when she was a child was brought to the meeting at Oizumi. Parasols, kimonos, and other such gifts had been exchanged through the years.

The daughters began to write each other 30 years ago when Yumiko had enough command of English to make it possible.

Anne Harrington, a missionary journeyman from Houston, Miss., found Yumiko in Japan two years ago. She is now a seminary student. Rennie Ohtani made the arrangements and was present for the meeting.

A by-product of the meeting was

that Yumiko heard the gospel for the first time as she attended a women's Bible study with Judith before the two went to the church to continue their meeting.

It was a Mississippi story from the beginning to the meeting at Hiroshi Kajiki, a member of the Oizumi church, told the Baptist Record about the meeting and insisted that the paper be present. Kajiki, who speaks flawless English, was in the travel business before he went to work for the Japan Baptist Mission. In the course of his travel work, he dealt with students at Mississippi State University from time to time and attended First Church, Starkville, when he was visiting on that campus.

Kajiki provided the transportation from the Japan Baptist Convention headquarters to the church, no little accomplishment in Tokyo traffic that required about two hours each way.

Yumiko Okamoto also had to travel about two hours each way to get to the meeting site, but she made the trip from Osaka to Tokyo to be there.

In spite of travel difficulties, however, it was a meeting that will live long in the memories of those who participated.

FMB elects exec VP, cites advances made in 1980s

By Robert O'Brien

RICHMOND, Va. (BP) — Trustees of the Southern Baptist Foreign Mission Board elected an executive vice president, discussed a proposal to purchase school property in Belgium and commended Southern Baptist churches, pastors and missionaries for outstanding results.



In other action Kammerdiener at their Oct. 11 meeting, trustees voted a \$174.9 million budget for 1990, appointed 38 new missionaries, honored 72 retiring missionaries, heard reports of world evangelism efforts and listened to a note of caution on a downward trend in missionary appointments.

Donald R. Kammerdiener, vice president for mission work in the Americas, was unanimously elected executive vice president-elect to succeed William R. O'Brien. O'Brien asked to be relieved of the executive vice presidency when his wife, Dellana O'Brien, was named executive director of the Southern Baptist Woman's Missionary Union. O'Brien, who will work out of Birmingham, Ala., will become a top special assistant to board President R. Keith Parks Jan. 1.

Parks said the executive vice president's role will expand in January to include direction of the board's day-to-day operations to free the president to concentrate on broad mission policy, world mission strategy, and planning.

Kammerdiener, a 27-year foreign missions veteran, also will represent Parks in his absence.

The budget, which will support some 3,800 missionaries in 116 countries, represents a \$7.2 million increase over 1989 — built on rising revenues from Southern Baptists' annual Lottie Moon Christmas Offering for foreign missions.

While an upturn in Lottie Moon giving has brightened budget prospects, missionary appointment statistics emphasize "a bright amber caution light" for the years ahead, said Harlan Spurgeon, vice president for mission personnel.

Spurgeon urged trustees to join in an effort to turn around what could develop into a serious downward trend in missionary appointments. The number of missionaries appointed annually has declined by an average of 4.6 percent during each of the past three years. If that trend continues, Southern Baptists will fall short of their Bold Mission Thrust global evangelism campaign goal to have 5,000 missionaries working on the field in the year 2000, he warned.

This year the board expects to assign about 310 new missionaries, down 61 from 1988, he said, noting that the board could end this year with a net loss of missionaries for the first time since 1972. Last year's net gain of 28 was the smallest recorded so far in this decade.

The resolution commending churches, pastors and missionaries cited great advancements in the 1980s in giving, missionary appointments, volunteer service, baptisms, and church starts. Trustees reaffirmed efforts "to share the gospel with a lost world" and encouraged Southern Baptists "to increase their support for

missions through praying, giving and responding to the call of God to take the gospel into all the world."

Trustees voted to study the pros and cons of purchasing property now occupied by the Belgian Center for Biblical Education near Brussels, Belgium.

The action grew out of a motion by trustee Ron Wilson of Thousand Oaks, Calif., who said the property could be used for evangelistic impact in Europe.

Paige Patterson, president of Criswell College in Dallas, said in June that he had ended efforts to buy the financially troubled evangelical school in Belgium following months of negotiations with the school's trustees. He said he did so because of difficulty in raising a reported \$5 million to purchase the school and endow its future operation.

Discussion of Wilson's proposal will be held at the trustees' December meeting by the committee responsible for mission work in Europe, with other appropriate trustees and staff members participating.

Parks and Isam Ballenger, vice president for work in Europe, the Middle East and North Africa, objected to the approach in handling the matter because they said it bypasses longstanding policy and may create divisiveness overseas. Parks said such action should originate from strategies on the field rather than on the floor of a trustee meeting. "If we

explore it this way, we will leave the impression around the world that we have decided to determine unilaterally what we will do about properties and institutions," Parks said.

But FMB trustee Chairman Mark Corts said the December meeting would not result in a final decision but would simply begin a process of hearing facts and gathering information, including input from overseas.

The board also heard plans for major city evangelistic efforts in two strategic world cities, Buenos Aires in Argentina and Hong Kong.

Kammerdiener outlined a five-year plan for Buenos Aires, where missionaries will work with Argentine Baptists in seeking to establish 600 home Bible studies and 50 new missions, with a goal of five of these becoming fully self-supporting churches during the emphasis.

Bill Wakefield, vice president for work in Asia, told of missionary plans to work with Hong Kong Baptists in stimulating growth from a present level of 38,000 Baptists in 80 churches to 100,000 members in 500 churches.

With Hong Kong returning to Chinese rule in 1997, Wakefield emphasized, the three-year effort is strategically important. This kind of growth is not possible by human efforts, he said, and he challenged trustees to pray that it can be accomplished through the "power of God."

Robert O'Brien writes for the FMB.

Southwestern "family matters"

(Continued from page 3)

around this convention, but you (trustees) have voted to do that in a secret and private way. I will work with you in this regard."

He said: "It is not likely we will settle those difference in our perspectives about the convention, the nature of the SBC, or the direction it ought to take."

"But those differences do not directly relate to the work of this institution. That work continues to be the priority responsibility (of trustees) to guide, direct, and govern this school."

He added, "Our task is to be sure that in the midst of this debate and confrontation that the school be protected and that it does not suffer," he said.

The executive session was protested by about 125 pastors and laymen — most from the Dallas/Fort Worth area, but some from as far away as Abilene.

"We are family, too," said Charles Wade, pastor of First Church, Arlington, Texas, and spokesman for the dissenters. "We feel like we belong in the house, too."

Lilly allowed Wade to address the trustees after noting the remarks should be brief and were allowed "if it will allow you to go on out. We are having an executive session and cannot do our business with you here."

Wade, who asked the board to reconsider its decision to close the meeting and to allow observers to remain, said the dissenters "are afraid" for Dilday, who has been under fire from conservative trustees for what Lilly previously called the "whole problem of political activity by the president."

"We have heard in published reports what may happen here," Wade said.

"We cannot leave our president alone to be censured or spoken to in a way that does not respect the great contributions he has made to Southern Baptist life."

Wade alluded to an effort in August to fire Lloyd Elder, president of the Southern Baptist Sunday School Board in Nashville. Trustees of the SSB discussed for an hour a motion to fire Elder before allowing it to be withdrawn.

"One of the reasons we are so afraid (for Dilday) is because of what happened" to Elder, Wade told trustees.

The reports, he added, were that efforts would be made to "pressure him, quiet him, silence him, make him change his ways. We want the trustees to understand how much we love him and are grateful for what he has said."

Draper took exception to the remarks, noting Wade "has made assumptions that these people (trustees) don't love the president. He has already determined what we will do... when we haven't even met yet. This is the kind of circus atmosphere I have spoken of."

One man who refused to identify himself walked to the front of the meeting room and told Lilly and trustees, "The Lord would have me stay."

"The Lord doesn't have anything to do with this; we are having a trustee meeting," Lilly responded.

The young man — along with the other dissenters — left the meeting room. A sign was posted outside which said, "Closed Session."

Contributing to this story were Toby Druin, associate editor of the Texas Baptist Standard; Lynn Clayton, editor of the Louisiana Baptist Message; and Scott Collins, news director at Southwestern Seminary.

Jones County will sponsor special Halloween program

Jones County Association and West Ellisville Church are sponsoring "Halloween — A Night of Terror," Oct. 30-Nov. 1.

Featured speaker will be Stuart King of New Brunswick, N.J., a former satanist, now a Christian jail chaplain and alcohol and drug counselor. He reports he was raised by his family to be a satanist high priest.

Stuart will appear on Oct. 30, 7:30-8:30 p.m., at First Church, Laurel, where the program will be filmed for ACTS television.

The West Ellisville Church-Jones Associational youth rally will take

place the evening of Oct. 31, from 7 to 8 with opportunities for youths to speak to King one to one. Earlier that day King will speak at Northeast Jones, West Jones, and South Jones high schools and at the WDAM Mid-day television show.

On Nov. 1, King will speak at Jones County Community College's Baptist Student Union, 7:55-8:20 a.m., and that evening at West Ellisville Church, from 7 to 8.

For details, call Bob Carvajal, youth minister at West Ellisville Church, 477-9333.

'Sensitivity' only gag for Dilday, trustees

By Toby Druin

FORT WORTH, Texas (BP) — Both Southwestern Seminary President Russell Dilday and Chairman Ken Lilly insisted following their almost-five-hour, closed-door session that the only gags or muzzles applied to either Dilday or the trustees were ones of "sensitivity" about what and how something is said.

They did reach a "compromise," Dilday said as he and Lilly spoke to reporters in a brief news conference following the trustee meeting Oct. 17.

"I guess compromise could be used as word for it," Dilday said in response to a reporter's question about what they had been able to accomplish.

"I think we all came together," he said. "We all mutually acknowledged our failings and our feelings, our differences, and we agreed we can't solve the differences we have about the Southern Baptist Convention in a session like this."

"But we can come together about our purpose and responsibility for this seminary, and I think that is the way I saw the meeting come out — that there will be in the future differences in our convention and in our denominational discussion, but we don't want anything to interfere with the work of this school, its calling, its purpose, its ministry."

In an opening statement, Dilday said that many differences were shared in the closed-door session but that the overriding concern was to find a way that all concerned could "pull together in unity and harmony again."

They agreed there would still be differences about the SBC, he said, but there was strong affirmation that their task was Southwestern Seminary and that it move forward.

Their joint statement, he said, "was not just a pious statement" or just a "temporary kind of euphoric thing."

"We believe in grace," he said. "We say we believe in the miracle of God's presence; we say we believe that God can take circumstances that have human dimensions that seemingly won't work and can't be solved, that won't work and with his intervention and providence those things can work out. I think we truly have it here."

Lilly defended the executive session, saying what was accomplished could not have been done in open session, "without the privacy of being able to talk to each other frankly about it."

"We were able through prayer, much dialogue, to come to the conclusion that we do love each other. We can work together," he said.

At issue in the trustee meeting was Dilday's alleged political activity, especially his appearance on the pro-

grams of moderate political meetings. He was asked several times in the press conference about his future involvement in such meetings and also, in light of the joint statement, about the involvement of trustees, particularly Euless, Texas, pastor James T. Draper Jr., in denominational political meetings.

"The statement states it very well that we will desist from making those statements that would be interpreted as intentionally political," Dilday said. "And where any of us feels the other trustee or president has not abided by this that we will in good covenant call and contact each other directly... and come to an understanding."

Lilly said that Dilday and the trustees "will go ahead and go wherever they feel led of the Lord to go. I guess the message they bring is what is going to be important."

"We discussed it at length. We are interested in portraying much less rhetoric and disunity than has been done in the past. We will try to do our best to desist and intentionally avoid political issues."

Dilday said he would still feel free to speak his convictions and quoted a pre-session statement by Draper to the press "that people of conviction must not allow pressure to keep us from saying and doing what we believe we should do."

"The board did that today," Dilday said. "They expressed themselves in spite of a lot of pressure and concern."

"I think Dr. Dilday will certainly say anything in conscience that he needs to say," said Lilly. "There is no gagging or changes in his way of doing business. He will be, because of his commitment to us, sensitive about what he says and how he says it."

Dilday acknowledged he did have some concern about his future as president of the seminary as he went into the trustee meeting. There had been enough talk and enough people had very strong feelings to justify concern, he said.

But he added he didn't think anyone was disappointed that there was no "harsh muzzling or dismissal of anybody."

"Everyone is a winner as a result of this, and we are learning from it," he said.

Said Draper, "I didn't know what would come out of the meeting. I had come prepared to take whatever action was needed. But I think the Lord turned it around. It was unanimous."

The former SBC president said he felt the events would be "a healing thing" for the SBC, "a first step to giving birth to this baby we have been growing for 10 years."

Toby Druin is associate editor of the Texas Baptist Standard.



Faces and places

by Anne Washburn McWilliams



Sequel to an Argentine story

Seven years ago, in the fall of 1982, I traveled to Argentina with Lola Autry, Joan Peterson, Pattie Dent, and Donna Durr. Lola, a professional photographer from Hickory Flat, carried with her a bag packed with expensive cameras and equipment. By accident in Buenos Aires, that bag got left in the trunk of a taxi.

At 3 o'clock that afternoon, the five of us prayed specifically that something would happen to call the taxi driver's attention to the bag, and that he would return it. A few hours later, the driver knocked at the door of the mission apartment where we were. Shortly after 3, he said, he had smelled something burning, stopped the car, seen smoke coming from the rear of the car, looked in the trunk, found a shortage in some wires, uncrossed them — and noticed the bag.

Three weeks ago, Lola Autry and I met in New York City, enroute to Russia. In New York, before she and I got together at Finnair, she had

another unusual experience, this time with the driver of a town car transporting her to mid-town Manhattan. As he loaded her bags, she asked him to set her camera bag inside the car. Then she told him the story of answered prayer in Buenos Aires.

"Don't y'all start praying on the other side of me!" he laughed. Momentarily, though, he continued, with seriousness, "I can't believe this! I just can't believe this! Yesterday I cried and prayed and asked God to send someone to help me. And here you are!"

He was a black man, by the name of Harvey. "Yesterday I was praying," he said. "I told God I had made a mess of my life and I wanted to mend my ways. I hadn't prayed in years."

He had begun to think of his mother and grandmother and what they had taught him about God when he was a child in Moultrie, Ga. For 32 years in New York, he'd been a policeman,

before he began to drive the town car.

"Over and over again, I've said I was going to do better, but then I'd always slip back into my bad ways again."

"Are you a Christian?" Lola asked him.

"No."

"Then, without Jesus' help, you can never change and become the person you want to be," she told him. In her New Testament, she showed him the plan of salvation, and gave him a copy of Scriptures she found she had in her Bible, on "Do you Want to Be Saved? Here's How." To him she said, "Logic won't do it. You must love God with your mind, soul, and spirit. You must give all of yourself to Jesus, leaving nothing out."

"I'm doing that now," he said, his head bowed. "Yesterday I prayed, because I didn't know what to do. I asked God for help, and God sent a stranger to answer my prayer."

God's greatest missionary

By J. Greg Martin

I John 4:14b

If you were given the responsibility of nominating the greatest missionary of all time, who would you choose?

Perhaps Jonah would be your choice. He traveled from Israel to Nineveh preaching God's uncompromising message of judgment. He had over 600,000 converts in 40 days. Surely he would get someone's nomination.

Or the Apostle Paul may be your choice. After his conversion he spent his entire life circling his world for the cause of Christ and planting churches.

William Carey would be another nominee. He is known as the Father of the Modern Missionary Movement. Carey was the one whose heart was as big as the world. He said, "Expect great things from God and attempt great things for God." Carey could be considered the greatest.



Martin

Lottie Moon, who died of starvation in China for the cause of Christ, could also muster some support. She tirelessly gave herself to the Chinese so they could know the love of Christ.

Doug Knapp would get the attention of some today. He was one of our Southern Baptist missionaries in Tanzania. As an agricultural missionary he helped baptize over 4,000 in 1988. Knapp would get the vote of many Southern Baptists as the greatest missionary.

All of these were great in their own work. Paul, Carey, Knapp, and Lottie Moon have all made a powerful impact on the world for the cause of Christ by being in mission work. However, the greatest missionary in all the world is one you perhaps have never considered a missionary. He is greater than all these missionaries combined. God's greatest missionary is Jesus Christ. He was sent from heaven to earth by our heavenly Father in order for the world to know salvation. I John 4:14b says, "The Father sent the Son to be the Savior of the world." There are several reasons Jesus is the greatest missionary of all time.

1. He traveled the greatest distance. He left the splendor of heaven, with all its gold, for the dust of this world (John 1:1, 14).

2. He made the greatest personal sacrifice. He gave his own life's blood so others could have life (John 3:16).

3. He had the greatest commitment. He drank of the bitter cup and prayed, "Father, not my will be done, but Thine."

4. He had the greatest message. His message was forgiveness, love, comfort, and eternal life.

Jesus Christ is the greatest missionary of all time. As his people, we need to be like-minded. Jesus said, "As the Father hath sent me, so send I you."

Martin is pastor, Commission Road, Long Beach.

Samford prof wanted in student's death

BIRMINGHAM, Ala. (BP) — An arrest warrant has been issued for Samford University professor William L. Slagle in connection with the murder of student Rex B. Copeland.

Copeland, 20, a junior from Birmingham, Ala., was found stabbed to

death in his off-campus apartment Sept. 22. Shelby County, Ala., law enforcement officials have reported Slagle sent them a letter admitting he killed the student.

Shelby County Sheriff Buddy Glasgow told the Birmingham Post-

Herald his office received a letter Oct. 2 with a Sept. 29 Nashville postmark from Slagle in which the assistant professor of debate and director of debate confessed to the crime. A second letter was received Oct. 3 from the West Coast.

Trustees affirm Golden Gate dean

By Eddy Oliver & Herb Hollinger

MILL VALLEY, Calif. (BP) — Golden Gate Seminary's academic dean, criticized by Southern Baptist Sunday School Board trustees for an article which appeared in one of the board publications, was affirmed by the seminary's board of trustees during their regular fall meeting, Oct. 10-11.

Robert L. Cate was criticized by SSB trustees for an article, "The Development of Monotheism," which appeared in the Biblical Illustrator, a Sunday School teacher's resource magazine.

The article was published without any substantive changes, following an examination by the board's doctrinal reader, seminary President William O. Crews said. Cate was requested to "survey the development of Israel's belief in one supreme God in the midst of cultures which practiced pantheology," Crews added.

Golden Gate trustees approved a motion, with two dissenting votes, which affirmed Cate, saying the article did not violate the 1963 Baptist Faith and Message statement. Trustees noted that Cate had reaffirmed that the Bible has "truth without any mixture of error for its matter," a key phrase in the statement of faith.

The two dissenting trustees opposed the motion because they felt board trustees were unfair and that the criticism of Cate was inappropriate. Saying the Sunday School Board trustees "owe us an apology," Carolyn Self of Atlanta and Norman Taylor of Silver Spring, Md., asked to have their dissenting votes recorded in the minutes.

During an August board meeting in

Glorieta, N.M., the Sunday School Board adopted without opposition a recommendation that trustees "disagree with the article because it is inconsistent with the biblical revelation; and we recommend that as soon as possible a new article reflecting the biblical view of monotheism be printed in the Biblical Illustrator."

In presenting the motion to seminary trustees, Dick Lincoln of Columbia, S.C., said, "We needed to act, especially because of what the Sunday School Board (trustees) did." Recognizing the article was controversial and difficult for all concerned, Lincoln said he hoped the notion was something seminary trustees could "live with."

Prior to receiving the recommenda-

Pray for the Japan crusade

In 1889, the first Southern Baptist missionaries arrived in Japan. In 1939, just prior to World War II, they reported 2,700 members. Six years later, the membership was 500. In 1947, 16 congregations reorganized themselves into the Japan Baptist Convention.

Today Southern Baptists have 206 missionaries working with 250 churches and 80 missions with 30,531 members. Many of these will be in revival this week led by Mississippi Baptists. Pray today for open minds and hearts in this crusade. — Guy Henderson

tion from the executive committee, trustees met in executive session to discuss procedures to handle the motion.

The recommendation and motion were then discussed in plenary session.

Taylor said the way the situation developed was "inappropriate and unfair" on the part of board trustees and "I strongly affirm and support this man."

Robert Lewis, trustee from Fairfield, Calif., said he did receive some letters of protest over the article and although he personally disagreed with Cate's interpretation, he felt the motion by trustees was "a good statement."

"I don't feel he has violated any principles of Scripture... (Cate) is a great man of God and I love him. Let's put it behind us," Lewis said.

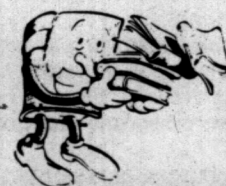
Toney Anderson, trustee from Renton, Wash., identified himself as a layman and asked: "What's the big deal? This is very close to creedalism, in my opinion."

"The whole thing is a disaster. I wish we could ignore it... the Sunday School Board (trustees) did us a disservice — a travesty," he said.

Commenting on the board's action, Crews said, "I believe our board took a firm position by affirming (Cate) as an individual, a Christian educator and a brother, while at the same time acknowledging obvious disagreements in individual interpretation."

When contacted by Baptist Press, Cate declined to comment.

Eddy Oliver writes for Golden Gate Seminary; Herb Hollinger edits the California Southern Baptist.



Book reviews

HELPING THE HURTING; Macklyn W. Hubbell; Insight Press; New Orleans, Louisiana; \$15.

The author presently is teaching psychology and counseling at New Orleans Seminary. He is also associated with a healing group in a New Orleans psychiatric hospital. But he writes from the background of many years of serving as a pastoral counselor. This is a very practical and helpful book for pastors and other church leaders who are concerned about doing a good job in counseling.

He sets the tone of the book with his word "Poimen Helping!" This word is a transliteration of the Greek word in the singular form for pastor, but it is more than just a pastor as we think of a pastor. He is talking about the Good Shepherd and that we who minister to the needs of others become as Good Shepherds in expression of God's love and care to them.

The other chapter titles involve Sensitivity for Helping, Traditions for Helping, Participants in the Helping-Hurting Relationship, Mechanics of Helping, Progression of Helping, Individual Helping Techniques, Family and Group Techniques, and Bible Techniques. The last chapter is entitled Range of Helping, which deals with case students of specific types of emo-

tional and family problems that are so often faced by pastors.

Get this book and study it and profit from it. — J. Clark Hensley

Mixon, Jerry W.; ALONG THE WAY HOME; Nashville; Broadman; 1989.

Jerry Mixon is a Mississippian. He is the pastor of the First Baptist Church of Winona, Mississippi. He has authored one other book with Broadman, "Off the Main Road."

The book is devotional/inspirational in nature. It is composed of numerous short chapters with each containing a devotional thought. Mixon draws on his childhood and other experiences throughout his life for much of his illustrative material. The book contains several good poems and other illustrations which a pastor might find useful in his preaching ministry.

The book is easily read and relatively short. I found the book refreshing. I believe others would as well. This book is not written primarily for clergymen. It appears to be targeted toward the Christian trying to walk with the Lord on a daily basis. Any Christian would find it enjoyable reading.

Reviewed by Greg Potts, pastor, Providence Church, Meadville.

PAC does not want CLC to take its role

By Dan Martin

WASHINGTON (BP) — An expanded role for the Southern Baptist Christian Life Commission to include religious liberty issues has been opposed by the Southern Baptist Public Affairs Committee.

During its Oct. 1-2 meeting in Washington, the 18-member PAC adopted a motion to "recommend to the Executive Committee of the Southern Baptist Convention that the program assignment of the Christian Life Commission not be expanded to include religious liberty issues."

The motion, which was adopted with only one dissenting vote, was the only mention of possible changes in the role of the PAC, which is a standing committee through which the SBC relates to the Baptist Joint Committee on Public Affairs, a coalition of nine Baptist bodies in the United States and Canada, which traditionally has represented the SBC in religious liberty and separation of church and state issues.

The BJC has been a source of controversy in the SBC, as conservatives have complained the organization and its executive director, James M. Dunn, have not represented Southern Baptists' concerns adequately and that the group is not directly accountable to the SBC.

At least five efforts have been made to defund the BJC, dating to 1984, and three special committees of the Executive Committee have been appointed to study the relationship between the SBC and the BJC.

In 1987, the first special committee made a detailed proposal to messengers at the annual meeting, which included restructuring the membership of the PAC, giving it additional funding and instructing it to continue to "coordinate its work through the BJC, and to take action on motions and resolutions of the SBC upon which the BJC cannot agree and/or does not support."

In October 1987, the PAC voted 8-4 to recommend that the SBC to dissolve all financial and institutional ties between the SBC and BJC. In December, officers of the PAC and CLC met to discuss the possibility of a merger.

However, in February 1988, the Executive Committee declined to take action on the dissolution of ties and told the PAC and BJC to "work it out."

In September 1988, the Executive Committee approved creation of another study committee to seek ways to accomplish the assignment and task traditionally done by the BJC.

In February 1989, the Executive Committee proposed creation of a new agency, the Religious Liberty Commission, to represent Southern Baptists in Washington on religious liberty matters.

Action on the new agency was postponed at the 1989 SBC annual meeting at the request of SBC President Jerry Vines.

During its September 1989, meeting, the Executive Committee changed direction, rescinding the proposal to create the RLC and proposing the transfer of the program assignment for religious liberty to the convention's moral and social concerns agency, the CLC.

Currently, the proposal is before two subcommittees of the Executive Committee.

The program and budget subcommittee is working with the CLC to revise the commission's program

statement "to give it authority to act on religious liberty matters." It also is revising the program statement of the PAC, "taking into consideration the expanded role of the CLC in religious liberty matters."

The subcommittee, which plans the 1990-91 SBC Cooperative Program unified budget, was instructed to "take into consideration" the changes in the program assignment of the two organizations when it proposes the budget for presentation to messengers at the 1990 SBC annual meeting in New Orleans.

The bylaws workgroup of the administrative and convention arrangements subcommittee was instructed to study Bylaw 18, which regulates the standing committees of the convention.

Although the proposal to create the RLC, its rescission, and the proposal to shift the assignment for religious liberty to the CLC all have taken place since the last meeting of the PAC, the subject was not on the agenda for the two-day October meeting.

Committee member J.I. Ginnings, a layman from Wichita Falls, Texas, made the motion to put the PAC on record opposing giving responsibility for religious liberty to the CLC late on the second day of the meeting.

He noted the CLC "must and should speak on moral issues," but religious liberty and moral issues are "vastly different."

The PAC, he said, should continue to be the representative of Southern Baptists on First Amendment issues, working through the BJC.

The only opposition to Ginnings' motion was from committee member Larry Lewis, president of the Southern Baptist Home Mission Board, who said he opposed creation of the RLC but favors assigning the religious liberty assignment to the CLC.

"We need a single and strong voice in Washington speaking for Southern Baptists on all the issues of particular interest to our denomination. Three voices would be confusing to our senators and congressmen," he said.

In other business, the PAC adopted a proposed budget of \$96,600 for 1990-91, an increase of \$72,900 over the 1989-90 allocation of \$23,700.

Robbie Hughes, a homemaker and member of First Church, Jackson, Miss., who chaired the committee which proposed the budget, noted: "We don't know where we will be in 1991. But we have to go on with this committee as if we are going to be a strong voice."

The budget includes \$60,500 for production of four newsletters; \$5,000 for two pamphlets; \$13,500 for committee meetings; \$600 for telephone calls; \$12,000 for a religious liberty conference; \$2,000 for secretarial help; \$1,500 for direct mail to members of Congress; and \$1,500 for expenses for a booth at the annual meeting of the SBC.

Gean said the committee needed the budget because "we don't know if we will be able to continue to work with them (the BJC). Our concept of religious liberty is different from them... we haven't been able to see eye to eye with them."

The budget was adopted with only one negative vote, that of Lloyd Elder, president of the Southern Baptist Sunday School Board.



First, Sharon, breaks ground for sanctuary

First Church, Sharon on Sept. 24 had groundbreaking services for a new sanctuary and education building. The facilities were destroyed by fire in December, 1988. The new sanctuary

will seat approximately 725, including balcony and choir loft. The education building will house Sunday School classrooms for adult, and offices. Nelson Crozier is pastor.

Virginia report seeks more voice

By Ed Briggs

RICHMOND, Va. (BP) — A report of a special Virginia committee dealing with the theological/political controversy in the Southern Baptist Convention will ask messengers to next month's state association meeting to change its bylaws and demand more of a say in denominational appointments.

The report also suggests that the state is proceeding with plans to change the way that local churches can keep some denominational agencies from getting the churches' money.

The proposed changes will be in a report to the meeting of the Baptist General Association of Virginia in Salem Nov. 13-15.

Many Virginia Baptists are angered by the conservative groups' political control of certain agencies.

And the report of the Special Committee on the Denominational Crisis is the latest step in a dispute involving the conservatives who have taken control of the 14.8-million-member denomination's policy-making system.

The committee, appointed in January, recommends that the bylaws of the Baptist General Association of Virginia be changed so that two people to the Southern Baptist Convention's Committee on Committees would be nominated annually.

The Committee on Committees — always hand-picked by the convention's president — is the pivotal group in a process that selects trustees of the convention's boards, agencies and seminaries.

Control of the denomination's policy-making system has been the goal of conservatives since they began a takeover of the denomination a decade ago.

The party has controlled the process through the annual elections of the president.

Before the Virginia report was drafted, the committee held a series of "listening" sessions across the state in which many of the people who spoke advised the committee not to be timid in its report.

The report acknowledges that "many Virginia Baptists are beginning to realize that the Southern Baptist Convention will never be the same again, and that now is the time to search for new ways of working with our fellow Baptists."

Besides seeking the bylaw change, the committee urges the state association's resolutions that will speak out on the conservatives' treatment of some agency heads.

Particular resolutions are expected to deal with the recent muzzling of Lloyd Elder, head of the Southern Baptist Sunday School Board in Nashville, and possibly with Russell Dilday, president of Southwestern Seminary.

"It is distressing that, with increasing frequency, respected and effective leaders in the SBC agencies and institutions have been subjected to systematic abuse so that their personal ministries are crippled and the institutions they serve are weakened," the report says.

The report also says that unless given a new direction by the state association, the crisis committee will develop a new plan of financial giving in place of the 64-year-old Cooperative Program unified budget.

Under the Cooperative Program all congregations, regardless of their theological slant, contribute to a financial pool to support domestic and foreign missions, seminaries, religious education, and outreach programs.

As suggested in the report, a "new wineskin" for handling money — to be called "Cooperative Missions Giving" — would offer a potpourri of ways congregations can contribute. The committee plans a series of public forums on the proposals for 1990.

The committee suggests four ways that churches can continue their support and remain members of the Virginia association. They are:

— Inclusive support: Undesignated gifts distributed according to the annual association budget.

— Custom support: Gifts distributed according to a percentage established by the giving church.

— Selective support: Gifts to both state associations and Southern Baptist Convention causes as designated by the local church.

— Exclusive support: Gifts designated to a specific state association or denominational cause.

The report also encourages continued financial support by the state association of the Baptist Joint Committee on Public Affairs — a nine-denomination religious liberty

organization whose continued SBC support is in question.

During the "listening sessions" many of the speakers also urged the crisis committee to give some suggestions to congregations on what they can do.

In response, the committee is suggesting that each congregation form a denominational affairs committee to study the crisis; use state association-supplied booklets to study the Virginia Baptist history of religious freedom; stand up for the right of "dissent within the embrace of fellowship"; participate "as fully as possible" in all denominational meetings; keep stewardship standards high; and continue support of missions through the state association.

Ed Briggs is religion writer for the Richmond Times Dispatch.

Baylor cancels film

DALLAS (BP) — Baylor University President Herbert H. Reynolds announced Oct. 17 that he had cancelled a scheduled classroom presentation of the controversial "The Last Temptation of Christ."

The movie was to have been viewed by an upper-level history of motion picture film class later in the fall semester.

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24 churches baptize over 300

ATLANTA (BP) — Twenty-four Southern Baptist churches reported more than 300 baptisms in 1988, a net gain of one from the previous year, according to figures released by the Southern Baptist Home Mission Board.

Although one additional church was on the 1988 list, the average church in the group baptized fewer individuals.

The 23 churches in 1987 reported 11,458 total baptisms, while the 24 in 1988 reported 11,546, or a net increase of 88. The average per church dipped

from 498 to 481.

Phil Jones, a director in the board's research division, based the report on information compiled from the Southern Baptist 1988 Uniform Church Letter statistical survey.

The top five churches were the same as the previous year, but only one — Bellevue in Memphis, Adrian Rogers, pastor, in fifth place — reported an increase.

Leading the list was North Phoenix Baptist Church in Phoenix, Ariz., which again reported the most bap-

tisms in the denomination with 1,118, down from 1,206. Richard Jackson is pastor of the congregation.

Ranked second was First Baptist Church, Jacksonville, Fla., where current SBC President Jerry Vines is pastor. The Florida congregation reported 915 baptisms, down from the previous year's 950.

Remaining churches in the top five, and their current and previous years' baptisms, are First, Dallas, 683 (919); Second, Houston, 655 (701); and Bellevue, 640 (622).

First, Pascagoula, recognizes Rachel Patterson for deaf work

On Sept. 17, First Church of Pascagoula recognized Rachel Patterson for 15 years of service to the deaf as coordinator of its Deaf Ministry Interpreting Program.

Her interest in the deaf began with a deaf couple. Mr. and Mrs. Elmer Smith, who were neighbors. While Mr. Smith was ill in the

Rachel Patterson

hospital, she realized her communication skills were not adequate to minister to him and his wife. In the next few weeks, she met another deaf woman, Mrs. Mollie Barron, and began to learn sign language at her home. About six months later, a Sunday School class was started at First Church, reactivating an earlier deaf ministry.

Patterson has been recognized for preschool care to be available at convention

Preschool care will be available for children, ages birth through five, at First Church, Jackson, during the Mississippi Baptist Convention, Nov. 13-15.

The preschool departments are located on the street level off North State St.

The following are procedures to be followed:

1. Register, giving names of the child or children, the parent, and the church.
2. Be sure all belongings are labeled.
3. For infants, leave a time schedule for feeding.
4. Leave the children no earlier than 20 minutes before the beginning of a session and pick them up no later than 15 minutes after the close of the sessions.

Children may be left through noon on Tuesday if parents provide sack lunch.

Missouri university will halt Bible-teaching agreement

WARRENSBURG, Mo. (BP) — A threatened lawsuit by the American Civil Liberties Union apparently has prompted officials at Central Missouri State University to abandon a 40-year relationship with the Missouri Baptist Convention.

Since 1949, the convention has paid the salary for a professor to teach religion classes for university credit at the Baptist Student Center near the campus in Warrensburg. At the invitation of college officials, the classes were moved to the university two years ago.

ACLU officials charged that the new relationship violates the principle of church-state separation. They threatened the university with legal action if the relationship continued, according to Associated Press reports.

A recent report indicated that the ACLU files an average of only one out of every 200 suits it threatens to file.

Following the ACLU's charges, university officials announced that religion courses offered through the arrangement would be moved back to the Baptist Student Center. They also indicated the entire relationship with the convention would be severed following the current school year.

The longstanding relationship with the university is one of four such programs conducted under the direction of the convention's student ministries department.



Rachel Patterson

her efforts by the Mississippi Baptist Conference of the Deaf with leadership positions and by the Mississippi Association of the Deaf's Golden Hands Award in 1983. She was awarded the talking hands pin by First Church Deaf Ministry in 1976, which is a high honor presented to Southern Baptist workers with the deaf who have made significant contributions to the deaf ministry in their church.

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Conference will help churches get off plateau

Southern Baptist statistical analyses have been showing that approximately two-thirds of convention churches have either plateaued or have declined. A church that has plateaued is one which has shown no growth in recent years.



Allen

To help churches get off that "plateau," the Cooperative Missions Department

of the Mississippi Baptist Convention Board is sponsoring a conference.

Title of the meeting is "Helping to Move the Church Off the Plateau." It will take place in the Sky Room of the Baptist Building in Jackson on Nov. 16, 10 a.m. to 2 p.m.

Conference leader will be Jere Allen, director of the Metropolitan Missions Department of the Home Mission Board.

To make reservations for this meeting, phone the Cooperative Missions Department, 968-3800.

Retreat for internationals is set this weekend

"Blueprints for Relationships" is the title of a retreat this weekend for international students sponsored by the Department of Student Work, MBCB.

The retreat will take place at Camp Garaywa in Clinton, Oct. 27-29.

Program materials note that the purpose of the conference is "To provide a time of sharing across national, cultural and religious differences for international students studying in Mississippi. To share American

culture and understandings of Christian beliefs in a climate of respect and appreciation for the cultures and faiths of others."

Principal speaker will be William Hendricks, professor of theology at Southern Seminary. Music and activity leader will be Dennis Atwood, a student preparing for campus ministry. And James Buie will share the gospel message through chalk sketches.

The meeting is free to International students.

Alta Woods handbells will hold "Praise Ring"

The handbell ministry of Alta Woods Church, Jackson, will hold a "Praise Ring" worship service in celebration of the group's 10 years of service.

The program will take place at the end of a weekend of activities for the ringers and for former ringers in the group.

On Nov. 4, there will be a mass rehearsal at the church at 4 p.m. followed by a covered dish supper and

a brief program. The next day rehearsal will be at 4 p.m. with the "Praise Ring" worship service at 6 p.m.

Gary Anglin, former minister of music at Alta Woods and organizer of the first bell choirs at Alta Woods, will be directing. He is minister of music at First Church, Pascagoula.

Terry Hodges is music assistant and handbell coordinator-director at Alta Woods; Bob Jones is minister of music.

51 conversions reported during first soul winning conference

OKLAHOMA CITY (BP) — Southern Baptists' first National Soul Winning Conference resulted in at least 51 professions of faith following a Friday evening neighborhood visitation.

During the three-day meeting, nearly 500 pastors and lay people shared ideas on how to reach communities with the gospel, heard a dozen inspirational messages, and joined 44 Oklahoma City area churches for evangelistic visitation.

The 51 conversions were recorded following two hours of knocking on doors as conference goers were linked up with lay people from area churches.

Howard Ramsey, director of the personal evangelism department, said additional professions of faith may be forthcoming since only 34 of 44 participating churches had reported results.

California college nets biggest gift

RIVERSIDE, Calif. (BP) — California Baptist College has signed a contract that will create the largest single gift ever received by the institution, immediately worth \$4.4 million.

The contract allows Concordia Development Corporation of San Bernardino, Calif., to purchase 15 acres of the campus. The purchase agreement includes a clause that requires the land be given back after 37 1/2 years. The giveback will include all improvements to the land.

The purchase price, plus the improvement costs in today's dollars, will be about \$25 million.

Convention parking near church will be limited

Parking will be extremely limited around First Baptist Church, Jackson, during the Mississippi Baptist Convention, Nov. 13-15, said Bill Causey, executive director-treasurer of the convention board. "So arrangements have been made for messengers to park at the fairgrounds," he said.

The fairgrounds are only three blocks from the church. Messengers should park in the lot on Jefferson Street and walk to the church in about 10 minutes, he said.

For more information, call 928-1111.

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Just for the Record

Thursday, October 26, 1989

BAPTIST RECORD PAGE 9



Pearl Hill Church, Carthage, had ground breaking for its church building, Aug. 9. Pictured are Milton Quick and Milton Coghlan (with shovel), contractors; Eddie Pilgrim, pastor; Jamie Camario, Lacy Perry, Andy Walker, Evelyn Parker, Russell Hagrell, Andy Pilgrim, Joe Perry, Sammy King, Leroy Adams, Louie Perry, and Glyn Carico.



The membership of Piney Grove Church, Prentiss Association, made a contribution to the James Travis Scholarship Fund at Blue Mountain College. This fund generated scholarships for 11 ministerial students for the 1989-90 academic year. Shown presenting the check to James Travis, left, is Billy Staggs, right, pastor of Piney Grove Church.

College Hill Church, Vardaman, held dedication for its education building, on Oct. 22. The guest speaker was Floyd Lamb. Wayne G. Ferguson is pastor.

Emmanuel, Pearl, is honoring its pastor and his wife, Tommy and Janette Anderson, with a reception to celebrate their 25th wedding anniversary. It will take place Oct. 28 at 7 p.m.

Homecomings

First, Foxworth (Marion): Oct. 29; 11 a.m.; covered dish after services; 1 p.m., singing; Grady Cothen, Pass Christian, guest speaker; Randy Adkisson, pastor.

Good Hope, Lena (Leake): Oct. 29; Sunday School, 10 a.m., worship, 11 a.m.; dinner in fellowship hall, noon; 1:30 p.m., singing; no night services; Odell Tebo, pastor, speaker; Promises, Carthage, guest singers.

Holcomb (Grenada): Oct. 29; Bible Study, 10 a.m. (high attendance day), worship, 11 a.m.; dinner on grounds, 12:30 p.m.; afternoon singing, 1:30 p.m.; no night services; Robert Clegg, former pastor, now director, Church Building Planning, North Carolina Baptist Convention Board, guest speaker; Dale Gravatt, pastor.

Maybank, Hattiesburg (Lebanon): Oct. 29; 10 a.m.; dinner in fellowship hall, 11 a.m.; 6 p.m. service; Michael Funderburk, Whigham, Ga., guest speaker; Dallas Rayborn, Hattiesburg, music; Bill Mitchell, pastor.

Springdale Church (Tippah) will host a Pastor Appreciation Day, Sunday, Nov. 5. Regular morning services will be at 10:50 a.m. with a luncheon in the church fellowship hall immediately afterwards. Special activities are being planned to honor Horace C. Thomas, pastor since November, 1984, and his wife, Dellyne.

Loop Road Mission was constituted into a church Sept. 24. On Oct. 1, J. B. Bell, interim pastor, baptized four people into the fellowship of the church. Three of these were three generations of the Odom Family, namely Mrs. Lillian Odom; Mrs. Carolyn Odom McCardle, and her son, Paul McCardle. The fourth was Brandi Malone.

Calvary, Gloster, had a note burning Sunday, Oct. 1, during the 11 a.m. service, for the organ at a cost of \$6,322.68. Taking part in the ceremony were Gordon Netterville, treasurer, and Bob Rogers, pastor.

God Hope Church, Lena, is having Harvest Day, Oct. 29 with regular morning services, dinner at the church, and an afternoon program at 1:30 with the singing group "Promise." Odell Tebo is pastor.

Puppets go to fair

Recently the puppet team from the Baptist Student Union of Jones County Junior College presented a program at the County Fair in Laurel. The program was well received by fairgoers who stopped to witness the presentation. Amy Cameron is puppet chairperson, and John Sumner is BSU director.

Lily Orchard, Helena (Jackson): Oct. 29; starts at 9:45 a.m.; Richard Ivey, Pascagoula, guest speaker; covered dish, noon; Freedom Gospel singers, Helena, guest singers; afternoon singing, 1:30; Larry Darden, pastor.

Walker Hill (Rankin): Oct. 29; 11 a.m. and 2:30 p.m.; dinner on the grounds, afternoon singing; high attendance day in Sunday School; Bernard Nail, pastor.

Pope (Panola): Oct. 29; Sunday School, 9:45 a.m.; worship, 11 a.m.; dinner in fellowship hall at 12:15; no night service; Charles Stubblefield, former pastor, now director of missions, Tishomingo County, guest speaker; Al Mullan, pastor.

Fellowship (Simpson): Oct. 29; Sunday School, 10 a.m.; worship, 11 a.m.; W. P. Blair speaker; lunch in fellowship hall at noon; afternoon singing; W. P. Blair, interim pastor.

Osyka (Pike): Oct. 29; Old Fashioned and High Attendance Day; 9:30 a.m.-1 p.m.; Mt. Pleasant Boys on program at 1 p.m.; Ron Boysel, pastor.

James Sclater, professor of music at Mississippi College and a nationally recognized composer, has been named "Arts and Sciences Distinguished Lecturer" for 1989. He delivered his lecture Oct. 20, at Mississippi College. His lecture was entitled "Some Thoughts on Composing."

Woolmarket, Biloxi, will return to one Sunday morning service on Oct. 29. The 8:30 service will be discontinued and the entire congregation will meet at 11 a.m. The church will have fifth Sunday celebration that day with high attendance day in Sunday School. A covered dish dinner will take place at noon. Tommy Randall, chaplain at Keesler Air Force Base, will sing at 11 a.m. and at a 1 p.m. concert. Afternoon games and activities will follow the concert. A closing service will take place at 4.

Mississippi Baptist activities

- Oct. 29 Evangelistic People Search/Scripture Distribution (SS Emphasis)
- High Attendance Day in Sunday School (SS Emphasis)
- Oct. 30 MasterLife/MasterBuilder Workshop; Gulfshore Assembly;
- Nov. 3 6:45 p.m., 30th-Noon, 3rd (CT)
- Oct. 3-4 Church Media Library Workshop; FBC, Louisville; 11 a.m., 3rd-Noon, 4th (SS)
- Oct. 3-4 GA Mother/Daughter Overnight; Camp Garaywa; 4 p.m., 3rd-12:30 p.m., 4th (WMU)

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Revival dates

Liberty, Flowood (Rankin): Oct. 29-Nov. 1; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Carl Savell, Lakeshore, Jackson, evangelist; Ian Richardson, Liberty, Flowood, music; Bobby C. Waggoner, pastor.

New Ireland, Union (Newton): Oct. 29-Nov. 3; 7 p.m.; Jim Hill, Calvary, Columbia, evangelist; Gerald Simmons, Calvary, Columbia, music; Donald R. Silkwood, pastor.

Georgetown (Copiah): Oct. 29-Nov. 1; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 11 a.m. and 7 p.m.; Carlie Hill, Parkway, Jackson, evangelist; Hubert Greer, Brookhaven, music evangelist; Lloyd Wilson, pastor.

Harland Creek (Holmes): Oct. 27, 28, 29; services, 7 nightly; homecoming, Sunday, 11 a.m., dinner on grounds; singing in afternoon with "The Sojourners" of Canton; Larry Hendricks, missionary to Costa Rica, evangelist; Frank Stidel, Canton, music evangelist; Ellis Jones, pastor.

Briarwood Drive, Jackson (Hinds-Madison): Oct. 29-Nov. 1; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; Kermit McGregor, Baptist Children's Village, Clinton, evangelist; Danny and Renee Brock, Briarwood Drive, Jackson, music; David L. Merritt, pastor.

Emmanuel, Pearl: Oct. 29-Nov. 1; 7 nightly; Berkley Boyd of Holden, La., evangelist; Steve Tadlock, Florence, music evangelist; Tommy Anderson, pastor.

Riverside, Long Beach (Gulf Coast): Oct. 29-Nov. 1; Sunday, 11 a.m. and 7 each evening; Harold Bryson, professor of preaching, New Orleans Seminary, evangelist; Sam Parker and Parker Snyder, Riverside, Long Beach, music; Talmadge Rayborn, pastor.

West Corinth, Corinth (Alcorn): Oct. 29-Nov. 1; 7 p.m. and 10:40 a.m. each day; Raymond Atwood, director of missions, Lenoir City, Tenn., evangelist; Alvin K. Cooper, pastor.

Longview (Oktibbeha): Oct. 29-Nov. 1; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; James Hutcherson, pastor, evangelist; Jim Simpson, music.

Popp's Ferry, Biloxi (Gulf Coast): Oct. 29-Nov. 1; services, 7 p.m.; Gray Allison, Mid-America Seminary, Memphis, evangelist; John Evans, Popp's Ferry, music; Don M. Snipes, pastor.

Maybank, Hattiesburg (Lebanon): Oct. 29-Nov. 3; Sunday, 10 a.m. and 6 p.m.; Mon.-Fri., 7 p.m.; Michael Funderburk, Whigham Church, Whigham, Ga., evangelist; Dallas Rayburn, Hattiesburg, music; Bill Mitchell, pastor.

Names in the news



Patsy Wilson was honored at a reception on her 10th anniversary as director of the Creative Learning Center of First Church, Starkville. Special recognition was given to her during the morning worship service at which time a love offering was presented from the church family, the Creative Learning Center, and the Infant Toddler Center. Mrs. Wilson had the vision for an Infant Toddler Center where young children would receive care, and it became a reality on Aug. 2, 1987. The center now provides space to care for 34 newborns of six weeks to two years old.

Pictured, from left, are R. Raymond Lloyd, pastor; Wilson, and Leeza Glisson, chairperson of the Creative Learning Center.

First Church, Sharon recently licensed **Steve Nixon** to the gospel ministry. Son of Mr. and Mrs. Billy Nixon, he is a senior at West Jones High School. The church called him as minister to youth.

Mike Myers, Don Stewart, and Jerry Thurman were ordained as deacons by First Church, Sharon, on Sept. 24.

David K. Scobey was ordained a deacon at First Church, Coffeeville, at 7:30 p.m. Oct. 1. Hilliard Griffin brought the charge to him; Bert Scobey, David's father, charged the church; and George Denley led the ordination prayer. Truman D. Scarborough is pastor.

Evergreen Church, Winston Association, on Sept. 17 honored Wilma Sanders and Florence Emma Metts for their many years of service in the church nursery. Each was given a corsage, a Bible, a framed certificate of appreciation, and lunch at the church with the church family. Leonard Howell is pastor.

First, Ridgeland, to present "Destinies"

First Church, Ridgeland, will present "Destinies," Oct. 26, 27, 28, 30, and 31. "Destinies" is a walk-through drama presenting two people's lives as they choose their own eternal destiny... Heaven or Hell.

"This presentation is the first of its kind in this area," said Tim Lawrence, youth director. "The drama presents true-to-life situations in young people's lives and promises to open your eyes to decisions facing people in their everyday activities." The church is sponsoring the event for people of all ages.

It will be held in the Family Life Center located at 302 West Jackson Street in Ridgeland. Groups of five to six people will be guided through the tour every 15 minutes beginning at 7 each night and concluding at 10 p.m. there will be no admission charged. For more information contact the church office, 856-6505.

Southern Baptist missionaries serve in more than 115 countries.

Staff changes

Mt. Pleasant Church, Marshall Association, has called Jim Obrecht of Memphis as its minister of youth, effective Sept. 25. A native of Ames, Iowa, he received his education from University of Alabama, and is presently a student at Mid-America Seminary. Ronald Rhea is pastor.

Shiloh Church in Winston County has called Arnold Davis Sr., a native of Clay County, Miss., as pastor.

Davis was pastor of Friendship Church in Oktibbeha County, New Salem Church in Lowndes County and Murphy Creek Church in Winston County.

Davis goes to Shiloh Church from Rosedale Church in Tuscaloosa, Ala. where he was pastor for a little over two years.

Greg L. Smith resigned Maybank Church in Hattiesburg as minister of music, effective July 23. He has gone to Indiana University in Bloomington to work on a master's degree in music.

Noxapater Church, Noxapater, has called Wayne Sanders as pastor, he is moving from First Church, Lake City, Ark. Sanders received his education at Clarke College and Southwestern Seminary.

Mike Howell, a Mississippi pastor for the past 10 years, resigned the pastorate of Fair River Church, Brookhaven, Aug.

20, to enter full time evangelism. In the past six months, while pastor of Fair River, there were over 100 professions of faith.

He is available for revivals, Bible conferences, January Bible studies, supply, or interim

pastorates. Contact him at Box 1276, Ridgeland, MS 39158 or call 853-1139 (home) or Colonial Heights Church, 956-5000.



Howell

Here's Hope Prospect Cultivation Seminar November 6, 1989

Target audience: The primary audience for this seminar is pastors, Sunday School directors, general and class outreach leaders. Department directors and teachers who want to build **reaching** Sunday School will benefit. The seminar will have specific application to outreach programs and ideas.

Locations: Seminars will be held on the same evening in nine locations —
FBC, Batesville — Randy Tompkins
FBC, Starkville — Larry Salter
West Jackson Street, Tupelo — Emmett Wade
North Greenwood, Greenwood — Keith Wilkinson
FBC, Clinton — Bill Crider
FBC, Brookhaven — Gary Shows
FBC, Gulfport — Keith Williams
Main Street, Hattiesburg — Glen Williams
Poplar Springs Dr., Meridian — Judd Allen

Time: 6:00 - 6:45 p.m. — Meal
6:45 - 9:15 p.m. — Seminar

Registration: Attendance will be by pre-registration. Registration cost is \$4.00. This includes a meal and seminar materials. **Registration fee to be paid at door.**

Please complete the registration form and mail to:
Sunday School Department
P. O. Box 530, Jackson, MS 39205

Name _____ Address _____

City _____ Zip _____ Church _____

Please register _____ persons from our church.

We will attend the following seminar:

FBC, Batesville _____	FBC, Gulfport _____	West Jackson St., Tupelo _____
FBC, Starkville _____	FBC, Brookhaven _____	Poplar Springs Dr., Meridian _____
FBC, Clinton _____	Main Street, Hattiesburg _____	N. Greenwood, Greenwood _____

"Stand firm," Paul says to Thessalonians

By Billy R. Williams
II Thessalonians 2:1-15

Paul desired that the hope of the Second Coming of Christ and the uniting of believers with him become a settling force in the lives of his converts (verse 1).



Williams

letter (vs. 2).

The Thessalonians should not be tricked into accepting this false teaching for, as Paul reminded, two important events had to occur before the Day of the Lord would come (verse 3). First, there would be a "falling away" from God. This does not mean merely disbelieving but rather an aggressive and positive rebellion against God. The second event which must occur will be the revelation of the man of sin (man of lawlessness, NAS). This is his title not because he does not know the law of God but because he refuses to abide by it. He is also called

UNIFORM

ed "the son of perdition" (destruction) as was Judas Iscariot (John 17:12), indicating his certain destruction.

Many suggestions have been made as to who this man of sin is. Some have identified him with some historical personage, for throughout history there have been many who have rebelled against God. The scripture warns that there will appear from time to time men so wicked and evil that they may be called "Antichrists" (I John 2:18). However, Paul seems to refer, though he does not use the term, to that ultimate and final personification of evil — the Antichrist. He is not Satan, for he is distinguished from him: but he is Satan's instrument, empowered by Satan's spirit (verse 9). Just as his master, the man of sin will attempt to dethrone God. He will exalt himself above God, and will sit in the temple proclaiming that he is God (vs. 4).

These things which Paul mentioned were not new to the Thessalonian Christians for they were a part of his earlier teachings. In verse 6, Paul reminded the Thessalonians that the man of sin was being held back by a restraining power which in verse 7 he called a person. Although the principle of lawlessness was already at work, the man of sin would not be

revealed until the restraining force was removed (verse 7). However, the appearance of the lawless one was not to be feared for the Lord would deal easily with him by only "the spirit of his mouth." The mere appearance of the Lord would render the man of sin completely inoperative (shall destroy, verse 8).

Who or what is this restraining power? Some scholars have suggested the Roman government, while others interpret this restraining force to be government in general. Other interpretations include Satan, or some other angelic being, or even the Gospel. Millennialists believe that since the power must be greater than Satan, then only God, in the person of the Holy Spirit, could be the restraining force. They believe that with the rapture of the church, the Holy Spirit's "residence," though not his presence, will be removed. This will allow the man of sin to manifest himself.

Whatever Paul meant by the restraining power, his use of the phrase "in his time" (verse 6) indicates that God is in complete charge of the whole process. When God's time comes, and not till then, the man of sin will make his appearance.

In verses 9 and 10, Paul spoke of the counterfeiting power of the Lawless One. He will have a "parousia" (a coming) just as Christ does. As Christ was empowered by the Holy Spirit, so the man of sin will be empowered by

Satan and in that power perform counterfeit miracles (verse 9). However, unlike Christ who comes to bring light and life, the man of sin will come to deceive those people already on the way to destruction. These people are deceived and perish because they will give no welcome (received not) to the saving knowledge of Christ (verse 10).

Those who refuse to accept the truth, taking pleasure in their sin (verse 12), will be given up by God to their own sinful choice (verse 11) and judged for that choice (verse 12).

Paul moved from the tragic picture of the deluded followers of the man of sin to an expression of thanks for the Thessalonians who were being saved by faith in Christ (verse 13). Paul described the salvation of believers as rooted in the eternal choice of God, brought out in time by the sanctifying power of the Holy Spirit, and completed as they shared in the very glory of Christ in the life to come (verses 13 and 14).

Therefore, since God has included the Thessalonians in his purpose, and that purpose cannot be overthrown by Satan or the Antichrist. Paul admonished them to stand fast against all opposition, persecution, and false doctrine (verse 15). They are to guard and keep the instructions which Paul had given them (traditions) by means of oral teaching and written communication (verse 15b).

Billy Williams is pastor, First, Gautier.

God gives the power for missions proclamations

By Randall L. Von Kanel
Acts 1:8; 2:1-4, 36-41

The call to do God's will is always accompanied by the promise of his enabling. Zechariah recorded, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). We cannot do the will of God apart from the power of God as given through the indwelling, anointing Holy Spirit of God.



Von Kanel

To do missions necessitates more than the impotency of human effort. With the psalmist we must claim, "The Lord is the strength of my life" (Psalm 27:1b). The central truth of our lesson is that "through the Holy Spirit God provides us the power needed to accomplish the world missions task."

As we continue in the study of our unit, "The Biblical Foundations for Missions," we move to the consideration of the power needed for the missions task. As Jesus gave his "marching orders" to the disciples prior to his ascension into heaven, he charged them to "wait for the

LIFE AND WORK

promise of the Father" — the baptism of the Holy Ghost (Acts 1:4-5). Our focal passage outlines this charge, the subsequent events of the story, and the effective results of having waited on the promise. When God's people know in experience the power of the Holy Spirit, God will use them powerfully in the accomplishment of the divine mission.

I. Waiting for power

In Acts 1:8, Jesus promised his disciples that the Holy Spirit would soon come to enable them to go into their world as the first Christian missionaries. The power (Gr. = dunamin) was to be the spiritual power necessary for carrying out the mandate, "Ye shall be witnesses unto me." Prepared by the indwelling power of the life-giving Spirit, the disciples were then to go and witness. Their "going" was contingent upon their having been empowered. We will do well to note that Jesus did not promise power for power's sake. The enduring of spiritual power, actually spiritual life, was for the purpose of witness. The power was not the end, but rather the beginning, of a whole new life of sharing the

Good News of Jesus Christ. God grants his power for service.

As the Holy Spirit was promised to the church for the accomplishment of her world missions task, so today we must recognize that we are called and endowed for missions. We dare not go without his power, and we equally dare not be endowed and not go! When as Christians we seek the fullness of his Spirit we do so for service, not self.

II. Receiving the power

Pentecost is more than a Jewish holiday to Christians. This day marks the historical beginning of the Church's commitment to missions. The Spirit came in power and gave power. In Acts 2:1-4, Luke records the events of that memorable Pentecost. The disciples were doing as Jesus had commanded — waiting. Note the observation that "they were all with one accord in one place" (v. 1). Having understood the promise of Acts 1:8, they waited expectantly in obedience to their Lord.

Then, with sights and sounds (wind and fire), the Holy Spirit dramatically endowed the lives of these faithful believers (vv. 2-4a). In biblical usage, wind and fire often symbolize the Spirit of God. The writer likened (note use of "as of")

the visible manifestations of the coming of the Holy Spirit to the powerful display of "a rushing mighty wind" and "cloven tongues of fire" (vv. 2-3). The very power of God "filled" the disciples, equipping them for the task of missions. They were promised the power of God, and God granted that power in a convincing way.

III. Exercising the power

Having been empowered, the disciples exercised that power in the proclamation of the Gospel. In Acts 2:4b, Luke states that they "began to speak in other languages (known languages of the Mediterranean theater) as the Spirit gave ability to them to speak." They could not have spoken in a language they did not personally know apart from God's enabling power.

In Acts 2:36-41, the power of God is evident in the bold proclamation by Peter. Having issued a message in the power of the Holy Spirit, Peter witnessed lives being changed as the Gospel penetrated into the hearts of those who heard. When the power of the Holy Spirit fills the life of a believer, the result will be a powerful witness to our Lord!

Randall Von Kanel is pastor, First, Hattiesburg.

Encouragement from Paul in difficult times

By R. Raymond Lloyd
II Thessalonians 1:1-12

II Thessalonians was written to correct certain misconceptions regarding the Lord's return. Being convinced that the return of the



Lloyd

Lord was imminent, many of the believers, having been encouraged by Paul to be watchful (I. Thess. 5:2, 6), decided to do nothing but watch and wait. This meant other believers in the church were carrying an extra burden in ministering to them. It is not uncommon for a preacher to be misunderstood, and Paul sets out to put the things he had taught about the Lord's return in proper perspective. The primary focus of the second letter, which probably followed the first by no more than a few weeks, is an explanation of signs that will precede the Second Coming (21:3-12). To begin with, he deals with their most pressing need, that of encouragement amidst their persecutions. Three encouragements are given: praise, promise, and prayer (Wiersbe).

The encouragement of praise (1:1-4) Following a salutation, he proceeds to give thanks for the believers. Paul uses good psychology, com-

BIBLE BOOK

mending before correcting.

He commends them for their growing faith (vs. 3a), increasing love (vs. 3b), and enduring patience (vs. 4). Note the absence of "hope." In I Thess. 3, Paul had prayed for their growth in faith, hope, and love. Could the omission here be caused by their confusion about their "hope" — the primary issue with which Paul deals in this letter?

His commendation for their patient endurance for "persecutions" and "tribulations" is not a passive kind of suffering. Hupomene describes a patience which not only constantly endures circumstances, but which "accepts the blows of life, . . . and transforms them into stepping stones to new achievement." (Barclay).

Their faith, love, and endurance, Paul shared with other churches. Though they knew it not, their witness for Christ was benefiting other believers. Who knows how your faith and love and patience is causing others to grow in the Lord?

The encouragement of promise. (1:5-10). Christians who suffer materially, physically, or otherwise, need the fresh assurance of that given by the confident farmer: "God doesn't settle all accounts in September." This promise

of God is clearly stated here.

For the Christian there will be reward (vss. 5, 7a). Being "made worthy" does not imply that their sufferings earned them the right of a reward. God uses suffering to develop his people. And some day their present situation will be reversed and they will be rewarded. Never did our Lord promise the Christian life would be easy. In fact, he taught that his disciples would face difficulties and trials. But here is a fresh reminder of the reward for their faith.

For the wicked there will be a repayment (vss. 6, 7b-9). God will recompense in kind on the persecutors (vs. 6b) literally, to the ones afflicting you, affliction). Note the potent words used to describe their future: tribulation (vs. 6); flaming fire (vs. 8); vengeance (vs. 8 — an activity of God only); punishment (vs. 9: everlasting destruction (vs. 9 — not annihilation, but eternal separation from God: literally — eternal destruction away from the face of the Lord).

This reward and repayment will all take place at the return of Christ (vss. 7, 10). This is righteous judgment (vss. 5-6). The root meaning of righteous is "straight, a norm." This is God's standard. His judgment upon the faithful and upon the wicked will be in accordance with his very nature. For the wicked — there is eternal separation. For the faithful the last phrase of vs. 10 is the ultimate blessing. They will have

viewed Christ's glory. "It will be so far beyond their expectations that they will be caught up in wonder and admiration, lost in amazement." (Hobbs). "No mere man has ever seen, heard, or even imagined what wonderful things God has ready for those who love the Lord. (I Cor. 2:9 Phillips).

The encouragement of prayer (1:1-12). In the midst of their present circumstances Paul assures them of his constant prayer. He prays that they will live up to their calling (vs. 11a); that their aspirations and efforts will find fulfillment through God's power (vs. 11b "that by his power, he may fulfill every good purpose of yours and every act prompted by your faith." — NIV. Obedience and service do not originate in human efforts, but from God's power that is present in our lives when placed in his hands); that Jesus Christ will be glorified in his saints, not just when he returns (vs. 10), but now. Note here that when we bring honor and glory to the entire person of Christ in our lives now, he will reciprocate and do the same for us.

What a glorious passage of encouragement for any Christian, but especially one who carries a heavy load. God's justice will ultimately prevail and "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed" (Rom. 8:18). The best for the believer is yet to be.

Raymond Lloyd is pastor, First, Starkville.

Baptist teachers, students return to China posts

By Michael Chute

HONG KONG (BP) — Southern Baptist teachers and students have returned to China after leaving the nation following the June 4 military crackdown on student protesters in Beijing's Tiananmen Square.

The teachers, sponsored by the Southern Baptist aid organization Cooperative Services International, joined most other foreigners in leaving China after the crackdown. Chinese students at most universities boycotted classes, closing out the spring semester a month early. Cooperative Services International also canceled its summer language institutes.

The 52 CSI teachers and students in this fall's group comprise the largest number assigned to China by the Southern Baptist organization in its four-year existence. The 46 teachers in the group top by nearly one-third last year's total of 35. The six students double last year's figure.

Figures quoted in China's official People's Daily newspaper indicated CSI teachers make up nearly one-fourth of the 205 English-language teachers from the United States and Canada working in Chinese colleges and universities this fall.

CSI increased the number of its China personnel as other sending organizations reduced their commitments to China. CSI accepted Chinese educators' requests to fill slots vacated by some other organizations, although CSI officials insisted they are not trying to undercut the work of other groups.

CSI personnel are scattered throughout 21 colleges and universities in 10 Chinese provinces. But officials decided not to assign personnel to remote regions of the country because the political situation in China still is tense.

"Our experience seems to be unique even among Christian organizations," said Jack Shelby, CSI's Hong Kong-based administrator. "There seems to be a drop-off in the number of people wanting to go to China this year."

Four teachers who initially re-

quested CSI sponsorship dropped out of the program May 31, five days before the Tiananmen Square incident. These were the only cancellations reported by the organization, and all were unrelated to events in China. One-third of the current group of teachers taught in China last year, as all teachers eligible for another year returned.

However, the Chinese government canceled the United States' Fulbright scholar exchange program in retaliation for the U.S. government's support of the Chinese pro-democracy movement. Fulbright scholars slated for China are studying in other Asian nations. The British university system also decided not to send students or teachers to China.

Some organizations have curtailed their China involvement as a protest against the Chinese government's activities during the student-led demonstrations. Others have experienced cancellations or had difficulty securing applicants after the Tiananmen Square incident.

"Some people feel our presence (in China) may be used for propaganda purposes," said Shelby. "We don't want that to happen, but if it happens, that's the trade-off. Our enhanced relationship with the Chinese people outweighs any propaganda gains or considerations."

CSI administrators huddled during the summer in Hong Kong to discuss future efforts in China and what their response to the military crackdown would be. They concluded that "we are in China as guests of the Chinese government and the Chinese people. CSI is there to help and to serve as friends of the Chinese people," Shelby related.

"It is not appropriate for us to protest anything, or to sit in judgment upon the government or people, or to punish them. If we withdrew our people or curtailed our involvement now, it would first of all be inappropriate to our role in China. Secondly, the people hurt would be the very ones we're there to help, namely the students."

CSI officials expressed guarded optimism concerning work in China, encouraged by the increased number of teaching slots opened to their teachers.

"We are going back under our original motivation: through our presence there, to serve Christ among the Chinese people," said Charlie Wilson, CSI educational resource coordinator for China.

"Right now we're very thankful to just be there. At the beginning of the summer, even our presence was in question."

Even at the end of August, prospects for a return to China looked bleak. Administrators at many Chinese universities postponed beginning dates for classes several times. Invitations to foreign teachers from Chinese officials lagged behind schedule. CSI leaders worried that teachers would not have enough time to secure visas once the invitations came.

"There were many loose ends about assignments," Wilson admitted. "We had the people, but we didn't have the invitations. At the last minute, we had to change some assignments" as invitations came in.

Both CSI and Chinese officials are concerned about the reaction Chinese students and teachers might have now toward foreign teachers.

"Chinese educators are anxious to do education," said Wilson. "We want to help them do education. What they're unsure of, and what we're unsure of, is the extent to which a political education campaign might affect our academic work."

"They're concerned that any policy changes that might come down from Beijing — which would be more conservative, meaning less open to reform and change — might negatively affect the relationship between foreign teachers and Chinese students and teachers."

Outwardly, the situation in China appears calm. However, sources said an undercurrent of discontent remains. The government has placed

some of the blame on Chinese educators for the student unrest.

A front-page editorial in the Guangming Daily accused Chinese teachers of using classrooms to advocate "bourgeois liberalization," the term used for Western ideas and concepts. The People's Daily said "elitism" and "lack of realism" were the reasons students from 600 Chinese universities were involved in the pro-democracy movement. The newspaper blamed the Tiananmen Square demonstrations on students' ideological shortcomings.

In addition to regular classes, students are being exposed to an increased emphasis on communist ideology. Other reports say some first-year students must complete military assignments before beginning their studies.

Also, some upper-class students have been relocated to rural universities.

Among measures taken to avert

renewed campus unrest, Prime Minister Li Peng revealed that most of the 35,000 recent graduates are required to work on farms or in factories for a year or two before enrolling in graduate school or taking jobs in government or industry.

The Shanghai Education Department stated students cannot attend illegal gatherings, marches or demonstrations, and cannot publish journals or form associations without school approval.

CSI's Hong Kong office has heard from all CSI personnel now in China, and has "not detected any significant differences in the settling in of this year's group and last year's group," Shelby said. "They've all been received very cordially by the Chinese." CSI teachers in Beijing, along with other foreign teachers, were invited to a banquet at the Great Hall of the People commemorating National Day Oct. 1, he added.

Revival results

Mt. Pleasant (Marshall): Sept. 10-15; Don Stanfield, associational missionary (Lafayette-Marshall) preaching; Eddie Holms, Mt. Pleasant, music; two professions of faith and 50 rededications; Ronald Rhea, pastor.

Woodland (Chickasaw): Sept. 24-27; Danny Lafferty, Ocean Springs, preaching; Willie Huffman, music; six professions of faith and 30 rededications; Mark McDonald, pastor.

First Church, Richland (Rankin): Sept. 10-14; Walter K. Ayers, Garland, Tex., preaching; Curtis Hatcher, Richland, musician; 41 professions of faith; eight rededications; two additions by letter; Allen H. Stephens, pastor.

Danville, Rienzi (Alcorn): Sept. 17-20; Johnny Parrack, Corinth, evangelist; five professions of faith and three rededications; Tommy Leatherwood, pastor.

East Moss Point (Jackson): Sept. 10-15; Donald Cotten, Louisville, evangelist; Randall Wells, Gulfport, music; two professions of faith, one rededication; Harold A. Anderson, pastor.

First Church, Mount Olive (Covington): Sept. 17-21; John Sapp, Saucier, evangelist; Eugene Winters, Hattiesburg, guest musician; LeBron Matthews, pastor; two professions of faith; three additions by letter; and eight rededications.

Americans United elect Valentine

SILVER SPRING, Md. (BP) — Foy Valentine has been chosen as president of Americans United for Separation of Church and State.

Valentine, who was executive director of the Southern Baptist Christian Life Commission for almost three decades, was elected to the Americans United post during its National Conference on Church and State Sept. 25-26 in Alexandria, Va. He succeeds James C. Corman, a Washington attorney and former U.S. Congressman from California.

Carmel sponsors benefit for member

Carmel Church, Monticello, and its Brotherhood are sponsoring a benefit for member Rayford Turner who is undergoing continuous cancer treatment.

The benefit will take place Nov. 4 at 7 p.m. at the Monticello Protestant Family Life Center on Highway 27 South in Monticello.

Singers will be Sandy Brister, The Divide Trio, Sherrod Rayborn and the Sonshine Trio, F.E. Sellers, The Glory-Bound Boys, The Deacons, Euel Nelson, and Terry Reynolds.

A love offering will be taken.

Blackwater to celebrate 150th

Blackwater Church of Kemper Association will have a sesquicentennial celebration on April 8, 1990. This 150 year old church was chartered on April 22, 1840.

The mailing address is: Rt. 1, Box 301, Daleville, MS 39326. The phone numbers are 681-8221 and 681-8219. Clayton Littlejohn is pastor.

SCRAPBOOK

Saved

As I walked through the dry, crisp woods on a warm, yet spring day my mind wandered endlessly over the short life I'd carelessly portrayed.

I thought of memories from the past picturing laughter and also pain and how every moment of life I know had simply been in vain.

I found myself wandering hopelessly lost in a "life" with no direction searching for some sort of purpose or goal and finding nothing but imperfection.

I asked Him why he loved me and why he cares the way he does why he gave yet another chance to the ungrateful thing I was.

He replied with not a solitary word but instead with a single tear as God lowered his hand gently from heaven and took away my fear.

—Craig Heard, 16
Ripley

Note: Due to space limitations, "Scrapbook" is to be discontinued at the end of 1989. The BAPTIST RECORD is not now accepting poems, but is still printing some of those that had been kept on file for possible use.

The Inn of the Holy Cross

The journey ahead seemed so weary
With the dust and the grime from the street.
No goal, no feat to accomplish,
A hunger, with nothing to eat.

There an inn I saw by the wayside;
I knocked, and he handed me bread
With no questions he cleansed and dressed me
With a robe for the journey ahead.

He gave me the shield of salvation
And shod me to go to the lost.
The name of the place where I met him
Was the INN OF THE HOLY CROSS.

Augustine Burch
©January 12, 1989



Baptist Record

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